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NOTES

ON

THE HEBREW TEXT

OF

THE BOOKS OF SAMUEL

DRIVER

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ON

THE HEBREW TEXT

OF THE

BOOKS OF SAMUEL

WITH AN INTRODUCTION

ON

HEBREW PALAEOGRAPHY AND THE ANCIENT VERSIONS

AND FACSIMILES OF INSCRIPTIONS

BY THE

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PREFACE.

THE present volume is designed as a contribution to the philology and textual criticism of the Old Testament. It may, I hope, be found useful as a sequel to Mr. Spurrell's *Notes on Genesis*[1]. The Books of Samuel are not so suitable as a reading book for a beginner in Hebrew as some of the other historical books: for though they contain classical examples of a chaste and beautiful Hebrew prose style, they have suffered unusually from transcriptional corruption, and hence raise frequently questions of text, with which a beginner is evidently not in a position to deal. But for one who has made further progress in the language, they afford an admirable field for study: they familiarize him with many of the most characteristic idioms of the language, and at the same time introduce him to the grounds and principles of the textual criticism of the Old Testament. The idiomatic knowledge of Hebrew is best acquired by an attentive and repeated study of the Hebrew *prose* writers; and I have made it my aim throughout not merely to explain (so far as this was possible[2]) the text of the Books of Samuel, but also to point out and illustrate, as fully as seemed needful, the principal idiomatic usages which they exemplify. In the Introduction I have

[1] Clarendon Press, 1887.

[2] For there are some passages which—from whatever cause—defy, or elude, explanation.

sought to bring within reach of the student materials—especially relating to Inscriptions—often with difficulty accessible, including matter which, at least to some readers, will probably be new. More space could easily have been devoted to the subject of the Ancient Versions; but enough, I hope, will have been said to illustrate their character and value to the student of the Old Testament. The interest, philological and historical, of the Inscription of Mesha' (the 'Moabite Stone'), and the want of a convenient English edition, incorporating the best readings, induced me to add, in an Appendix to the Introduction, a transcript of it, accompanied by a translation, and brief explanatory notes[1]. Historical questions, and questions touching the structure of the Books of Samuel, lying outside the plan of the work, have been noticed only incidentally: I have, however, articulated the two Books in a manner, the utility of which will, I hope, appear to those readers who proceed to the study of the sources of which they are composed. It has not, as a rule, been deemed necessary to enumerate exhaustively the authorities for the readings or interpretations adopted: more complete lists may be found, by those who desire them, in the 'Variorum Bible,' published by Eyre and Spottiswoode.

A portion of the volume was already in type, when the loan of some MS. notes of the late Prof. Duncan H. Weir, extending as far as 2 Sam. 4, 13[2], was offered to me. Knowing, from the extracts in Prof. Cheyne's *Isaiah*, the value of Dr. Weir's suggestions, I thankfully availed myself of the offer. The notes, I found, consisted chiefly of illustrative

[1] Smend and Socin's edition (p. xii) contains no *explanatory* commentary; and the expense of Dr. Ginsburg's (London, 1871) is prohibitory for most readers.

[2] See the *Academy*, 1889, Aug. 24, p. 119.

parallels, extracts from the Versions, etc., compiled with some care for the author's own use, but often unaccompanied by any indication of the conclusion finally reached by him. Hence, though I gladly incorporated what I could (of course, under Dr. Weir's name), I did not obtain from this quarter so much assistance as I expected.

It remains to speak briefly of the history of the textual criticism of the Books of Samuel. To Otto Thenius[1] belongs the merit of having been the first to point out systematically how the Septuagint frequently supplied materials for the restoration of the Massoretic text. His Commentary is eminently suggestive and stimulating; and for the manner in which he has recovered, with the help of the Septuagint, the true text and meaning of numerous passages in the two Books, he has earned the lasting gratitude of Hebrew scholars. Thenius' results were largely utilized by Ewald in the first edition of his *History of Israel* (1843)[2]: Fr. Böttcher[3] followed on the same lines, sometimes correcting Thenius, at other times, not always happily, seeking to supplement him. It cannot, however, be denied that Thenius shewed a disposition to adopt readings from the Septuagint without sufficient discrimination; and his restorations were sometimes deficient in point of Hebrew scholarship. In 1871 appeared an unpretending but epoch-making work on the textual criticism of the Old Testament—the monograph of Julius Wellhausen on 'The Text of the Books of Samuel.' The importance of this book lies in particular in the strictness

[1] *Die Bücher Samuelis* in the *Kurzgefasstes exegetisches Handbuch zum A. T.*, ed. 1, 1842; ed. 2, 1864.

[2] Without suitable acknowledgement, as Thenius complains (Pref. ed. 2, p. vii).

[3] *Neue exegetisch-kritische Aehrenlese zum A. T.* (1863). Comp. *ib.*, p. viii.

with which it emphasizes the *discriminating* use of the Ancient Versions for purposes of textual criticism. With rare acumen and sagacity, Wellhausen compares the Massoretic text with the Ancient Versions (specially with the Septuagint), and elicits from the comparison the principles that must have operated, on the one hand in the process of *translation*, on the other in the *transmission* both of the Hebrew text itself and of the corresponding Ancient Version. He thus sets in its true light the crucial distinction between renderings *which presuppose a different Hebrew original*, and those which do not do this, but are due to other causes; and shews further that both texts, the Massoretic text as well as that of the Septuagint, have received modification (chiefly in the form of harmonistic or other additions), though in unequal degrees, in the process of transmission. Naturally he endorses a large number of Thenius' restorations; but others he subjects to a keen criticism, shewing that they do not rest upon a substantial basis. Wellhausen's scholarship is fine: his judgement is rarely at fault; and in the critical treatment of the text, I have been strongly sensible of the value of his guidance. I trust that I may not appear to have used his volume too freely: my excuse, if I have done so, must be that I was writing for English students, most of whom are unacquainted with German; and I could not withhold from them some of the best and soundest results which have been gained for the textual criticism of the Old Testament. Least of all have I desired to supersede the study of his monograph on the part of those who are in a position to use it fruitfully themselves. But I have uniformly maintained an independent judgement, whether towards Wellhausen or other scholars; and I have been careful to adopt

nothing of importance, from whatever source, without acknowledgement at the time.

The fact that valuable original readings are preserved by the Septuagint or other Versions has been recognized also by Grätz [1], Stade [2], and other scholars: in this country by Mr. (now Professor) Kirkpatrick, in his Commentary on the Books of Samuel in the *Cambridge Bible for Schools and Colleges*, and the Rev. F. H. Woods, in an Essay on the subject contributed by him to the *Studia Biblica* [3].

A more recent work than any of these, also dealing largely with the criticism of the text, is Klostermann's Commentary on the Books of Samuel and Kings, forming part of the *Kurzgefasster Commentar zu den Heiligen Schriften Alten und Neuen Testamentes*, edited by Strack and Zöckler (1887). Klostermann is a genuine scholar, an acute and able critic; and his Commentary has evidently had great pains bestowed upon it. But in his treatment of the text, where he adopts an independent line, it is, unhappily, very rarely possible to follow him. Klostermann can make, and has made, clever and probable emendations: but his originality is excessive; he is too ready—as Hitzig was sometimes—with an ingenious but recondite combination; he is apt to assume that the text has suffered more than is probable; and his restorations themselves betray sometimes a defective appreciation of Hebrew modes of expression. But it remains his merit to have been the first to perceive distinctly the critical importance of Lucian's recension of the Septuagint, and to have utilized it consistently in his Commentary [4].

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[1] *Gesch. der Juden*, i. (1874).
[2] *Gesch. des V. Israels*, i. (1887).
[3] Oxford, 1885, p. 21 ff.
[4] Comp. the quotation below, p. lii f.

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INTRODUCTION.

§ 1. *The Early History of the Hebrew Alphabet.*

THE Old Testament—except, possibly, the latest portions—was not written originally in the characters with which we are familiar; and a recollection of the change through which the Hebrew alphabet passed is preserved both in the Talmud and by the Fathers. In the Talmud, *Sanh.* 21b, we read: 'Originally the law was given to Israel in the *Hebrew* character and in the sacred tongue: it was given again to them, in the days of Ezra, in the "*Assyrian*" character (בכתב אשורי), and in the Aramaic tongue. Israel chose for themselves the "Assyrian" character and the sacred tongue, and left to the ἰδιῶται the Hebrew character and the Aramaic tongue. Who are the ἰδιῶται? R. Ḥasda[1] said, The Cuthites [i. e. the Samaritans: 2 Ki. 17, 24]. What is the Hebrew character? R. Ḥasda said, [2]כתב ליבונאה[2].' The original character is here termed *Hebrew* (כְּתָב עִבְרִי), the new character אשורי[4]. In the Jerus. Talmud, *Megillah* 1, 71b, two explanations are offered of the latter term: 'And why is it called אשורי? Because it is *straight* (מְאֻשָּׁר) in form. R. Levi says, Because the Jews brought

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[1] A teacher of the school of Sura, d. 309.

[2] בתחלה ניתנה תורה לישראל בכתב עברי ולשון הקודש חורה וניתנה להם בימי עזרא בכתב אשורית ולשון ארמי ובירור להן לישראל כתב אשורית ולשון הקודש והניחו להדיוטות כתב עברי ולשון ארמית מאן הדיוטות אמר ר' חסדא כותאי מאי כתב עברית אמר ר' חסדא כתב ליבונאה.

[3] An expression of uncertain meaning: comp. Hoffmann in the *ZATW.* i. 337; Levy *NHWB.* s. v.

[4] The same term is used elsewhere: thus in the Mishnah, *Megillah* 1, 8 אין בין ספרים לתפלין ומזוזות אלא שהספרים נכתבין בכל לשון ותפלין ומזוזות אינן נכתבין אלא אשורית, i. e. the sacred books might be written in any language, but the *Tefillin* and *Mezuzoth* only in the 'Assyrian' character.

it home with them from *Assyria*[1].' The explanation *Assyrian* is the more probable, whether it be supposed to be used loosely for 'Babylonian,' or whether—as others have thought—it have the sense of *Syrian* or *Aramaic* (as occasionally in later times appears to have been the case[2]), and so embody a true tradition as to the origin of the new character. The כתב אשורי is that which in later times acquired the name of כְּתָב מְרֻבָּע or *square* character. Origen, speaking of the sacred name, says that in accurate MSS. it was written in archaic characters, unlike those in use in his own day[3]: *ἔστι δὲ παρ' αὐτοῖς καὶ τὸ ἀνεκφώνητον τετραγράμματον ὅπερ ἐπὶ τοῦ χρυσοῦ πετάλου τοῦ ἀρχιέρεως ἐγέγραπτο· κύριος δὲ καὶ τοῦτο παρ' Ἕλλησι ἐκφωνεῖται. Καὶ ἐν τοῖς ἀκριβέσι τῶν ἀντιγράφων Ἑβραικοῖς* **ἀρχαίοις γράμμασι γέγραπται ἀλλ' οὐχὶ τοῖς νῦν. Φασὶ γὰρ τὸν Ἔσδραν ἑτέροις χρήσασθαι μετὰ τὴν αἰχμαλωσίαν.** In his Commentary on Ez. 9, 4 he adds that a converted Jew, in answer to an enquiry, told him that *τὰ ἀρχαῖα στοιχεῖα ἐμφερὲς ἔχειν τὸ θαῦ τῷ τοῦ σταυροῦ χαρακτῆρι.* Jerome, at the beginning of the 'Prologus Galeatus[4],' after observing that the Hebrews, Syrians, and Chaldaeans had all an alphabet of twenty-two characters, continues, 'Samaritani etiam Pentateuchum Moysi totidem litteris scriptitant, figuris tantum et apicibus discrepantes. Certumque est Esdram scribam legisque doctorem, post capta Hierosolyma et instaurationem templi sub Zorobabel, *alias litteras repperisse quibus nunc utimur*, cum ad illud usque tempus iidem Samaritanorum et Hebraeorum characteres fuerint.' On Ez. 9, 4 he makes a remark to the same effect as Origen. In his letter to Marcella, *De decem nominibus Dei*[5], he writes, 'Nomen *τετραγράμματον* quod *ἀνεκφώνητον* id est ineffabile putaverunt quod his litteris

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[1] ולמה נקרא שמו אשורי שהוא מאושר בכתבו אמר ר' לוי על שם שֶׁעָלָה בְיָדָם מאשור.

[2] Cf. Jer. 35 (42), 11. Ez. 32, 29 (Ἀσσύριοι for ארם, i.e. ארם) in the LXX.

[3] On ψ. 2, 2 (quoted by Montfaucon, *Hexapla*, i. 86: in a slightly different form, from other MSS., in ed. Bened. ii. 539 = Lommatzsch xi. 396 f.).

[4] Or Preface to the Four Books of Kings (which were the first translated by Jerome from the Hebrew), designed as a *defence* (galea) against detractors,—printed at the beginning of ordinary editions of the Vulgate.

[5] Ep. 25 (ed. Bened. i. 705; Vallarsi i. 129).

scribitur יהוה: quod quidam non intelligentes propter elementorum similitudinem cum in Graecis litteris repererent ιαυε legere consueverunt[1].' Epiphanius[2] (d. 403) makes a statement similar to that contained in the extract from *Sanhedrin*, that a change of character was introduced by Ezra, and that the old form was only retained by the Samaritans.

The fact of a change of character, to which these passages bear witness, is correct: the only error is that it is represented as having been introduced by one man. Tradition, as is its wont, has attributed to a single age, and to a single name, what was in reality only accomplished gradually, and certainly was not completed at the time of Ezra (who came to Palestine B.C. 458).

What, then, was that older character of which the Talmud and the Fathers speak, and which they describe as being still retained by the Samaritans? It was the character which, with slight modifications of form, is found upon the Inscription of Mesha' (commonly known as the 'Moabite Stone'), upon early Aramaic and Hebrew gems, upon Phoenician Inscriptions, and upon the one early Hebrew Inscription which we at present possess, viz. that found in the tunnel of the pool of Siloam. It was the common Semitic character, used alike, in ancient times, by the Moabites, Hebrews, Aramaeans, and Phoenicians, and transmitted by the Phoenicians to the Greeks. This character remained longest without substantial alteration in Hebrew proper and Phoenician: in Greek it changed gradually to the character with which we are now familiar: the transition to what is termed above the כתב אשורי was effected first in *Aramaic;* it was only accomplished at a later period in Hebrew, in consequence, no doubt, of the growing influence of the Aramaic language in Palestine, in the period immediately preceding the Christian era.

Tables of the chief ancient Semitic alphabets are to be found in

[1] Comp. the Hexapla on ψ. 26 (25), 1; Is. 1, 2 (with Dr. Field's note); Nestle in the *ZDMG.* xxxii. 466–9, 507.

[2] *De xii gemmis*, § 63 (ed. Dindorf, 1863, IV. 213; cited by Hoffmann, *u. s.* p. 334).

most Hebrew grammars of modern times[1], and they need not be here repeated. It will be more instructive to place before the reader specimens of Inscriptions themselves in facsimile. The earliest Inscription of all, that of Mesha' (c. B.C. 900), has not been included, as a facsimile of it with a transcription in modern Hebrew characters has been published independently in an inexpensive form, and is readily obtainable[2]. The characters used on this Inscription are the most ancient of the West-Semitic type that are known[3], though they differ but slightly from the earliest of those that are figured below: the differences may be studied in detail with the aid of the Table in the grammar of Gesenius-Kautzsch or of Stade.

Here are examples of seals with Aramaic (Figs. 1 and 2) and Hebrew (Figs. 3 and 4) Inscriptions, the first three of which are

Fig. 1.

עברבעל
(Levy, Taf. I, 1)

Fig. 2.

לסראל
(Levy, Taf. I, 3)

Fig. 3.

לשמעיהו
בן עוריהו
(Levy, Taf. III, 1)

Fig. 4.

לסריה ב
ן בנסמרנר
(Levy, Taf. III, 3)

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[1] E.g. at the beginning of Gesenius-Kautzsch, or at the end of Stade's *Lehrbuch* (vol. i). More elaborate Tables may be seen in Madden's *Coins of the Jews* (ed. 2, 1881), p. 42; in the Volume *Facsimiles of Manuscripts and Inscriptions* (Oriental Series), published by the Palaeographical Society (attached to the Siloam Inscription, Plate LXXXVII); and especially in Chwolson's *Corpus Inscriptionum Hebraicarum enthaltend Grabinschriften aus der Krim*, etc. (a Table constructed by the eminent German palaeographer Euting, containing specimens of not less than 139 alphabets).

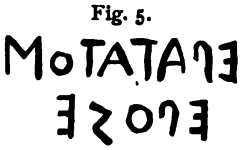
[2] *Die Inschrift des Königs Mesa von Moab für akademische Vorlesungen herausgegeben von Rudolf Smend und Albert Socin* (Freiburg i. B., 1886).

[3] The Inscription on fragments of a bowl dedicated to בעל לבנן, found in Cyprus in 1872 (*CIS.* Tab. IV), is, however, of nearly equal, if not of greater antiquity. The characters are very similar.

assigned by M. A. Levy[1] to the eighth cent. B.C., while the fourth is somewhat later.

No. 1 was found under the pedestal of a colossal bull at Khorsabad: Nos. 3 and 4 were obtained by M. Waddington, the former in Aleppo, the latter in Damascus. The resemblance of some of the characters to those of the Greek alphabet will be evident: the ד and ם are closely similar to Δ[2] and Ξ, while the forms of ה and ר become, when turned round so as to face the right, Ε and Ρ respectively. The ל and ע exhibit quite the forms which they still have in modern European alphabets, L and O, but from which in the later Hebrew alphabet they both diverged considerably. The characters on old Phoenician seals and gems are so similar that it has not been deemed necessary to add illustrations[3]. The following specimens of ancient Inscriptions from Thera will illustrate the derivation of the Greek alphabet from the Phoenician: the letters, as is often the case in the most ancient Greek Inscriptions, are read from right to left:—

Fig. 5.



Ἐπάγατος
ἐποίε(ι)

Fig. 6.

Κερδύνομος

(From Roehl's *Imagines Inscriptionum Graecarum Antiquissimae*, Berolini, 1883, Nos. 1 and 4.)

The Ε does not differ materially from the ה in Fig. 3; the Π

[1] *Siegel und Gemmen mit aramäischen, phönizischen, althebräischen etc. Inschriften* (Breslau, 1869), pp. 6, 8, 34, 37.

[2] In the Inscription of Mesha', as in that to בעל לבנן, the ר is a simple triangle, with no elongation of the right side downwards; it thus exactly resembles the Greek Δ, and is also distinct from the ד.

[3] Examples may be seen in Levy, *l.c.* Taf. II.

differs but slightly from the ם of Mesha''s Inscription, and indeed agrees substantially with the ם of modern printed texts: the Γ and K are quite the ג and כ of Mesha': the I, which has not yet become a straight line, retains evident traces of its origin (cf. Fig. 3): the M as compared with the N has a double turn at the top, exactly as in Fig. 3, the P and the Δ are more differentiated, but do not differ in principle from the forms in Figs. 1 and 2. By turning the letters round so as to face the right, the later and usual form of the Greek character is (in most cases) immediately produced. The evidence of Inscriptions thus confirms the testimony of Herodotus, respecting the origin of the Greek alphabet from Phoenicia [1].

The most ancient Inscription, however, which is at present

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[1] Hdt. 5. 58 Οἱ δὲ Φοίνικες οὗτοι οἱ σὺν Κάδμῳ ἀπικόμενοι ... ἄλλα τε πολλά, οἰκήσαντες ταύτην τὴν χώρην, ἐσήγαγον διδασκάλια ἐς τοὺς Ἕλληνας, καὶ δὴ καὶ γράμματα, οὐκ ἐόντα πρὶν τοῖς Ἕλλησι, ὡς ἐμοὶ δοκέειν· πρῶτα μέν, τοῖσι καὶ ἅπαντες χρέωνται Φοίνικες· μετὰ δέ, χρόνου προβαίνοντος, ἅμα τῇ φωνῇ μετέβαλον καὶ τὸν ῥυθμὸν (the shape) τῶν γραμμάτων. Περιοίκεον δέ σφεας τὰ πολλὰ τῶν χώρων τοῦτον τὸν χρόνον Ἑλλήνων Ἴωνες. οἱ παραλαβόντες διδαχῇ παρὰ τῶν Φοινίκων τὰ γράμματα μεταρρυθμίσαντές σφεων ὀλίγα ἐχρέωντο. Archaic Greek characters are termed by him accordingly (*ib.* 59) Καδμήϊα γράμματα.

A little consideration will shew generally, how by continued modification in different directions, the Greek and modern European character on the one hand, and the Hebrew square character on the other, have been developed from a common origin. Out of the archaic ב, the Greek B arose by turning the letter from left to right, and carrying round the lower part of it so as to form a complete semicircle: the square ב arose by the opening and ultimate disappearance of the upper part of the original letter, as explained below (on Plate II). Δ and P in Greek preserved the distinctness of type which these letters shew on Mesha''s Inscription: by the addition of a tail to the ר, and the gradual degeneration of the upper part of both letters, they acquired the great similarity of form which they present in most of the later Hebrew alphabets. Eshmun'azar's ז is almost our Z; by successive shortening of the strokes, and extension of the angles between them, ז is produced. The old ל is nearly our L: by the addition of a tail on the right, the square ל is produced. Mesha''s ע is our O; the first stage in the derivation of ע will appear in Plate II. Out of the old ח, the Greek Π arose by the gradual prolongation downwards of the upper left-hand part of the letter (see the first stage in Fig. 5): the final ח is nearly the same as the old form; the medial ח merely differs from it by the turn to the left given to the lower part of the letter, when the end of a word did not bring the scribe's hand to a pause.

PLATE I.

To face p. xvi.

Collotype. *Oxford University Press.*

THE SILOAM INSCRIPTION.

known, next to that of Mesha', and perhaps earlier than some of the seals that have been quoted, is the Inscription on the wall of the Pool of Siloam (see Plate I). The Pool of Siloam is situated at the extreme S. of the Eastern hill of Jerusalem (on the N. of which the Temple formerly stood), at the entrance to the Tyropoeon valley; and a conduit or tunnel cut through the rock from the Virgin's Spring[1]—the one natural spring which Jerusalem possesses—situated some distance above it, on the E. side of the same hill, leads down to it, and supplies it with water. The tunnel is circuitous, measuring 1708 feet (Warren), or 1757 feet (Conder), though the distance in a straight line is considerably less. At a distance of about 19 feet from where the tunnel opens into the Pool of Siloam, and on the right-hand side as one enters it, is an artificial niche or tablet in the rock, the lower part of which is occupied by the Inscription. The Inscription was first observed in 1880, by a pupil of Architect Schick, who, while wading in the Pool with a lighted candle, observed what appeared to be characters engraved on the rock. Ultimately, in 1881, a gypsum cast was obtained by Dr. Guthe, who published a photograph, with accompanying description, in 1882[2], which has since been often reproduced. A portion of three lines in the Inscription has been destroyed through the wearing away of the rock: but the general sense is quite plain. Here is the Inscription, transliterated into modern Hebrew characters[3]:

1 * * * הנקבה . זה . היה . דבר . הנקבה . בעוד * * * * * * * * * *
2 הנרזן . אש . אל . רעו . ובעוד . שלש . אמת . להכ * * * * * ע . קל . אש . ק
3 רא . אל . רעו . כי . הית . זדה . בצר . מימן . * * * * * * ובים . ה
4 נקבה . הכו . החצבם . אש . לקרת . רעו . נרזן . על . גרזן . וילכו .
5 המים . מן . המוצא . אל . הברכה . במאתים . ואלף . אמה . ומא
6 ת . אמה . היה . גבה . הצ . על . ראש . החצבם .

[1] Not the Virgin's *Pool*, as stated incorrectly in the Palaeographical Society's Volume. This is a small artificial reservoir near St. Stephen's Gate, and has no connexion with either the Virgin's *Spring*, or the Pool of Siloam.

[2] *ZDMG.* 1882, pp. 725–50.

[3] The *line* above a letter indicates that the reading is not quite certain.

I. e. 1. [Behold] the piercing through! And this was the manner of the piercing through. Whilst yet [the miners were lifting up]

2. the pick each towards his fellow, and whilst yet there were three cubits to be [cut through, there was heard] the voice of each call-

3. ing to his fellow, for there was a fissure (?) in the rock on the right-hand . . . . . And on the day of the

4. piercing through, the miners (lit. hewers) smote each so as to meet his fellow, pick against pick; and there flowed

5. the water from the source to the pool, 1200 cubits; and one hun-

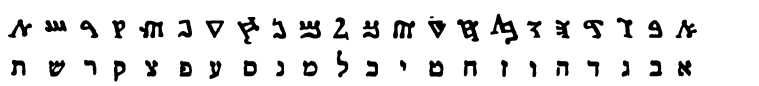
6. dred cubits was the height of the rock over the head of the miners.

The Hebrew is as idiomatic, and flowing, as a passage from the Old Testament. 1. נְקֻבָּה or נָקְבָּה does not occur in the OT.: נקב is *to pierce* (2 Ki. 12, 10 al.); נקבה is *a hole* or *aperture*.—On the use of דבר, comp. p. 150 *note*. 2. רֵעוֹ as Jer. 6, 21: usually רֵעֵהוּ.—בעוד as Gen. 48, 7, cf. Am. 4, 7. 3. היח, i. e. probably הַיָּת as 2 Ki. 9, 37 Kt.—זדה: the letters are quite clear, but the meaning is altogether uncertain, the word being not otherwise known, and the derivation from זוד producing no suitable sense. 4. לקרת, vocalize לִקְרַת, the infin. of קָרָה. 5. The *order* of the numerals in מאתים ואלף, as Nu. 3, 50 שלש מאות ואלף. On the *orthography* of the Inscription, see below, pp. xxxii, xxxv. The words, as in the Inscription of Mesha', are separated by dots, without spaces.

The Inscription will not be later than the time of Hezekiah, who is stated to have 'made the pool, and the conduit, and brought water into the city' 'to the west side of the city of David' (2 Ki. 20, 20; 2 Ch. 32, 30) in terms which appear exactly to describe the function of the tunnel in which the Inscription is[1], though others, from the fact that 'the waters of Shiloaḥ, that flow gently,' are alluded to by Isaiah (8, 6), in a prophecy dating from the reign

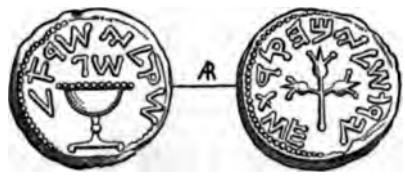
[1] Guthe, *l. c.* pp. 745–8.

of Aḥaz, assign the tunnel, and with it, of course, the Inscription, to a somewhat earlier date[1]. The Samaritan character, as stated in the passages quoted above from the Talmud and the Fathers, preserves in all essential features the old Hebrew type, the modifications being confined to details, and originally, no doubt, being merely calligraphic variations:—



In Palestine the old Hebrew character was used regularly on coins, from the earliest Sheqels and half-Sheqels struck by Simon Maccabaeus (B.C. 141–135) to those of the Great Revolt, A.D. 65–68, and of Simon Bar-cochab, A.D. 132–135[2]. The example (Fig. 7) is a Sheqel of the third year (ש ג i.e. שנת ג׳) of Simon Maccabaeus:—

Fig. 7.



שקל ישראל׳ ירושלים הקדושה
ש ג

(From Madden's *Coins of the Jews*, p. 68, No. 5.)

As characters that were entirely unknown would evidently not be suitable for use upon coins, it may be inferred that though in the time of Christ the older character had been generally superseded (for the י, Matth. 5, 18, is by no means the smallest letter in the old alphabet), it was still known, and could be read without difficulty.

In the characters represented hitherto, no tendency to modification in the direction of the modern square type has been observable. Such a tendency first manifests itself in the *Aramaic*

[1] Stade, *Gesch. Isr.* i. p. 593 f.

[2] Madden, *Coins of the Jews* (ed. 2, 1881), pp. 67 ff., 198 ff., 233 ff.

alphabet, and may be traced most distinctly in Aramaic Inscriptions from Egypt. Plate II is a facsimile of the 'Carpentras stele,' a monument carved in limestone, the early history of which is not known, but which is now deposited in the Bibliothèque et Musée d'Inguimbert in the town of Carpentras (dép. Vaucluse) in France. The monument is a funereal one: the representation above the Inscription exhibits the embalmed body of the deceased, a lady named Taba, resting on the lion-shaped bier, and attended by the jackal-headed Anubis at the feet, and by the hawk-headed Horus at the head, with the four customary funereal vases beneath. The figures stationed as mourners at a little distance from the head and feet of the bier are Isis and Nephthys. The first three lines of the Inscription are about $9\frac{1}{2}$ inches long; the height of the letters is $\frac{3}{8}$ of an inch, or a little more.

The Inscription, in square characters, is as follows:—

1 בריכה תבא ברת תחפי תמנחא זי אוסרי אלהא
2 מנדעם באיש לא עבדת וכרצי איש לא אמרת חמה
3 קדם אוסרי בריכה הוי מן קדם אוסרי מין קחי
4 הוי פלחה נמעתי ובין חסיה . . . . . .

I. e. 1. Blessed be Taba, the daughter of Taḥapi, devoted worshipper of the God Osiris.

2. Aught of evil she did not, and calumny against any man she never uttered.

3. Before Osiris be thou blessed: from Osiris take thou water.

4. Be thou a worshipper (sc. before Osiris), my darling; and among the pious [mayest thou be at peace!].

1. תְּמַנְחָא; *Monḥ* is an Egyptian word, meaning *perfect, pious;* the prefix *ta* (*t'*) is the fem. article. זי=Heb. זה: the demonstrative with the force of a relative, as regularly in Aramaic. But זי (= Arab. ذُو) is usually hardened to דִּי in Aram. (Dan. Ezr. passim); the same form, however, recurs in Plate III, lines 1, 3, 5[1]. 2. מְנַדְּעָם

[1] Also on ancient Aramaic weights (Levy, *Jüdische Münzen*, p. 149 ff.; or De Vogué, *Mélanges d'Archéologie Orientale*, pp. 183 f., 194; cf. p. 121), and in Aramaic Inscriptions from Têma, *Studia Biblica* (Oxford, 1885), pp. 210–212.

PLATE II.

To face p. xviii.

Collotype. *Oxford University Press.*

THE CARPENTRAS STELE.

[Reproduced by permission from Plate LXIV of the Facsimiles of Manuscripts and Inscriptions [Oriental

is the oldest extant form of the word which appears in Mandaic as מינראם, in the Targums as מְרַעַם, and in Syriac as ܡܪܥܡ: comp. *ZDMG.* xxxiv. 568, 766. בְּאִישׁ is the older form of the Syr. ܒܝܫ *evil:* comp. באיש *to be evil* in the Targums, Gen. 21, 11 and often, בישא (emph.) *evil.* עֲבַרַת and אֲמַרַת are the usual Aram. forms of 3 fem. pf. פִּרְצִי must = what is usually written in Aram. as קרצי (see Dan. 3, 8. 6, 25); in Mandaic, however, the root is written כרץ; and comp. Syr. ܩܫܝܬܐ = Heb. קַשָּׁת, and Mand. כושטא = ܩܫܝܛܐ = Heb. קֹשְׁטְ. The term will be used here in the *derived* sense of 'calumny' (though this explanation is not free from objection)[1]. תמה cannot mean *perfect* (תַּמָּה) 'because adjectives of this form are very rarely derived from verbs ע״ע (the Aram. form is ܬܡܝܡ[2]), and because, as the subj. of אמרת, we should expect the emphatic תמתה. If תמה = Syr. ܬܡܢ = Heb. שָׁם, as in Ezr. 5, 17. 6, 1. 6. 12, it must mean *there, yonder*, the speaker being conceived as in the world beyond the grave, and therefore referring to this earthly life as "yonder." This seems, however, rather forced: and it is perhaps better to adopt Lagarde's suggestion that תמה = Syr. ܬܡܝܡ (rad. ܬܡܝܡ) "*ever*"' (Dr. Wright). The word must be allowed to be uncertain. 3. מין, i. e. מַיִן. The expression *Receive water* may be illustrated from Greek Inscriptions[3]; and the representation of the bestowal of water upon the dead is common on Egyptian monuments. 4. נמעתי (which admits of no explanation) is supposed to be an error of the stone-cutter for נְעִמָתִי *my pleasant, delightful* one (cf. 2 Sam. 1, 26. Cant. 7, 7). חֲסִיָּה = ܚܣܝܐ *the pious.* At the end שְׁלִיטָה (or הָוֵי) הָוֵי may be plausibly supplied: some have thought that traces of these letters are even discernible on the stone. The

[1] Lagarde, *Symmicta*, ii. p. 61 f.

[2] Comp. ܕܢܝ ܕܢܝ ܕܢܝ ܕܢܝ ܕܢܝ ܕܢܝ by the side of רק רך קר קל צח עז דל (Lagarde, *Anmerkungen zur Griech. Übers. der Proverbien*, 1863, on 4, 3[b]).

[3] Boeckh, *Corp. Inscr. Graec.* 6562: Θ(εοῖς) Κ(αταχθονίοις). Αὐρηλίᾳ Προσόδῳ Διοσκουρίδης ἀνὴρ τῇ ἑαυτοῦ συνβίῳ χρηστοτάτῃ καὶ γλυκυτάτῃ μνείας χάριν· εὐψύχει, κυρία, καὶ δοί(η) σοι ὁ Ὄσιρις τὸ ψυχρὸν ὕδωρ. The same wish, *ib.* 6717.

language of the Inscription is almost pure Aramaic: a Hebrew (or Phoenician) element is, however, present in איש and קחי (לקח).

The date of this Inscription is not perfectly certain: but it belongs probably to the fourth cent. B.C. A somewhat earlier type of the Egyptian Aramaic character is exhibited on the stele of Saqqārah (W. of Memphis), found in 1877[1]; the stele of Carpentras has been preferred for reproduction here, as the characters are more distinct. Observe that the upper part of the ב, ד, ר, and ע is *open:* this is the first stage in the formation of the later square character, which is ultimately produced, in the case of these letters, by the disappearance of the two parallel lines at the top of ב, ד, ר, and by the addition of a tail to the ע. (These letters are formed similarly on the Saqqārah stele.) The stroke at the upper right-hand corner of the א is almost, if not quite, separated from the transverse stroke which forms the body of the letter: this is a similar change in the direction of the later form of the character. The three horizontal strokes of the old ה are replaced by two, forming an angle—sometimes a right angle—with each other, anticipating thus the form ultimately assumed by the letter. The מ is open at the top, and also *rounded* at the lower part. ר only differs from ד by having a slightly longer tail. ו and ז have both nearly assumed the modern form. ח appears (as on the Saqqārah stele) with only a single horizontal bar. On the stone of Mesha' (as on the Inscriptions figured above) י appears composed of four distinct strokes (like Z with *two* parallel strokes on the left at the top): here the four strokes are crumpled up so as to form a sort of triangle, which, when reduced in size, becomes the modern י. In the stele of Saqqārah, the י appears still in its old form. ס exhibits a modification which is difficult to describe, but which, when the tail, as happens afterwards, is curled round to the left, produces an evident approximation to the modern form of the letter. ש has been modified, and approaches the modern type: almost the same

[1] Plate LXIII in the Palaeographical Society's Volume. The Inscription is dated the 4th year of Xerxes (= B.C. 482): the name Xerxes is written חשיארש *Ḫshiarsh* (Pers. Khshayârshâ).

PLATE III.

To face p. xxi.

Collotype *Oxford University Press.*

EGYPTIAN ARAMAIC PAPYRUS.

(Reproduced, by permission, from Plate XXVI of the Facsimiles of Manuscripts and Inscriptions published by the Palaeographical Society.)

form appears on the stele of Saqqārah. ת is no longer a complete cross: the horizontal cross-line is confined to the right-hand side of the letter, and is deflected downwards: by the further prolongation of this deflection, and the accompanying reduction of the upper part of the perpendicular stroke, the modern ת is produced. Some of the other letters, as ל, מ, נ, are not materially changed, shewing, as was said, that the transition to the square character was gradual, and not accomplished for all the letters at the same time. The words are separated, not by dots, but by small spaces.

The transition to the square character has advanced still further in the specimen of Egyptian Aramaic on a fragment of papyrus now in the British Museum (Plate III), belonging to the late Ptolemaic or Roman period. Here is a transliteration of the Inscription:—

1 . . . . . לבני על תבהבא זי מלכא ושמע . . .
2 . . . . . בר פונש הו אחר ענה מלכא . . . . . .
3 . . . . . בר פונש מליא זי מלכא אמר וע . . . .
4 . . . . . (ק)טלת המו תהך בחרב חילך וח . . . . .
5 . . . . . ה̄ יחלן̄ לך ושביא זי שבית בוא שנתא . .
6 . . . . באלך ונרמיך לא יחתון שאול ומללך . . . . .
7 . . . . ש על אלפי מלכא . . . . . במנע . . . . .

I. e. 1. . . . to my children on account of . . . . of the king, and he heard . . .

2. . . . the son of Punsh, he delayed (?). The king answered . . . . .

3. . . . the son of Punsh the words which the king had spoken, and . . .

4. . . . thou didst kill them. Mayest thou go with the sword of thy strength, and . . . .

5. . . . . and the captives which thou hast taken this year . . . . .

6. . . . . in them; and thy bones shall not descend into She'ol, and thy shadow . . . . .

7. . . . . on the thousands of the king . . . .

The text, as is evident, is much mutilated. The subject appears to be a tale, 'composed either by a heathen Aramaean, who was

hostile to the Egyptian religion[1], or by an Egyptian Jew as a Haggādāh on Ex. 1,—more probably the latter.' The language is Aramaic, tinged (like the Carpentras Inscription) with Hebrew or Phoenician. 2. ענה מלכא, cf. Dan. 2, 5. 8. 20 etc. 4. הִמּוֹ *them*, as Ezr. 4, 10. 23 etc. תִּהֲוֹן, cf. יְהָוֹן Ezr. 5, 5. 6. אִלֵּךְ *those*, as Dan. 3, 12 etc. יִחְתוּן from נְחַת, the common Aram. word for *go down*.

After what has been said with reference to the Carpentras Inscription, detailed remarks on the characters will be unnecessary: speaking generally, it may be said that the Carpentras type is here more distinctly and definitely marked. The י is particularly clear. The tail of the מ shews a tendency to curl round to the left: the transition to the modern form of the letter is here commencing.

From the immediate neighbourhood of Palestine an early example of the Aramaic transition-alphabet is afforded by an Inscription, consisting of a single word, found at 'Arāq-el-Emir, in the country of the ancient Ammonites, near Ḥeshbon[2]. Here, as we learn from Josephus (Ant. xii. 4, 11), Hyrcanus, nephew of the High Priest Onias II, being persecuted by his brothers, found for himself a retreat among the hills, where he built a stronghold (B.C. 176), one feature of which consisted in a series of caves, in two tiers, hollowed out in the side of the rock. At the right hand of the entrance to one of these caves, on the smoothed surface of the rock, stands the Inscription, in letters nearly eight inches high[3].

Fig. 8.

ערביה

(From No. 383 of the Photographs published by the Palestine Exploration Fund.)

[1] There is an allusion to the 'Egyptian gods' in the first column of the papyrus (also mutilated) published as Plate XXV of the same Volume.

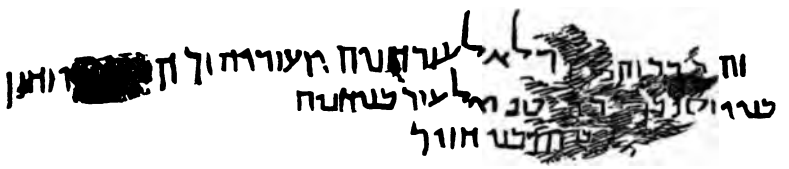
[2] See Socin's *Palästina u. Syrien* (in Baedeker's *Handbooks*), Route 10 (end).

[3] See views taken from photographs, and including the Inscription (though on p. 76 f. not accurately reproduced), in the *Memoirs of the Survey of Eastern Palestine*, vol. i. (1889), pp. 76 f., 84.

From its position, the Inscription cannot well be earlier than the period when the caves were constructed, and may, of course, be later. On the ground of De Vogué's transcript[1], which he states (*Mélanges*, p. 162) was made by him 'with the greatest care,' the Inscription was read by Nöldeke (*ZDMG.* 1865, p. 640) as טוביה, which has since been generally accepted by scholars. But the photograph leaves no doubt that the first letter must have been reproduced incorrectly, and that it can in fact be only ע. The word can hardly be read otherwise than ערביה, i. e. probably עֲרַבְיָה. The transitional character of the alphabet appears in the fact that while the ע retains its primitive form, the other letters exhibit an archaic form of the square type: observe the ב open at the top, the י approaching the י of Fig. 9, the rectangular figure of the ה.

The next Inscription is that of the Benê Ḥezir, above the entrance to the so-called Tomb of St. James, situated on the Mount of Olives, immediately opposite to the S.-E. angle of the Temple-area.

Fig. 9.



Inscription of the Benê Ḥezir.
(From Chwolson's *Corpus Inscriptionum Hebraicarum*, No. 6.)

זה [ה]קבר והמש[כ]ב לאלעזר חניה יועזר יהודה שמעון יוחנן
בני יוסף בן . . . ב . . . [וליו]סף ואלעזר בני חניה
. . . . מבני חֲזִיר

[1] In the facsimiles attached to Chwolson's *Corp. Inscr. Hebr.* (No. 1), it is given thus (*diagram*). In the transcript in the *Rev. Archéol.* x. (1864), Plate VII, which was all that Nöldeke had at his disposal in 1865, the shading of the first letter is such as to suggest a ס (though it was not so read at the time by De Vogué himself). In Fig. 8 the horizontal line in the lower part of the י is more clearly defined than in the photograph: indeed, if examined through a glass, it may seem doubtful whether it consists of more than natural indentations on the rock.

I. e. This is the tomb and the resting-place for Eleazar, Ḥanniah, Yo'ezer, Yehudah, Simeon, Yoḥanan,

The sons of Yoseph, the son of . . . . . [and for Yo]seph and Eleazar, the sons of Ḥanniah,

. . . . of the sons (i. e. family) of Ḥezir.

Here we observe *Hebrew* advancing towards the square character. A Ḥezir, ancestor of a priestly family, is mentioned 1 Ch. 24, 15: another Ḥezir, not a priest, but one of the chiefs of the people, is named Neh. 10, 21. The date of the Inscription is probably shortly before the Christian era. The advance towards the square character is very marked. Notice, for instance, the א, the ה, the ל, the ם, the ע, the ר; and the bar of the ח, higher up than in the Egyptian Aramaic. Notice also that by the turn to the left given to the lower part of the נ, when standing in the middle of a word, a *medial* and a *final* form of the letter are distinguished (as in יחנן at the end of the first line): when י follows, this turn is regularly connected with it, giving rise to a ligature: the same happens with ב followed by נ. ו and ז are scarcely distinguishable from one another. The first letters of line 3 are uncertain: they may perhaps be read as ביה . . . .[1]

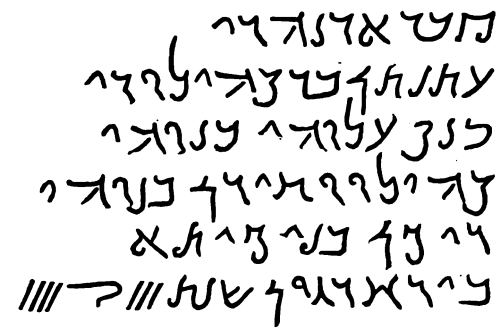
The ligature just spoken of is peculiarly common in the Palmyrene character. The Palmyrene Inscriptions are written in a dialect of Aramaic[2], and date from B. C. 9 onwards; the character differs from the square type only in calligraphical details. A specimen (Fig. 10) is given, for the sake of illustrating the tendency of Aramaic on the East, as well as on the West, of Palestine to advance in the direction of the square character:—

---

[1] Other Inscriptions (mostly fragmentary), from approximately the same period, may be seen in Chwolson's volume, Nos. 2 (תחם גור *limit* [Aram.] *of Gezer*), 3, 4, 5 (Aram., from the Ḥauran), 7, 8, 9, 10. No. 5 is bilingual, and may be found also in De Vogué, *Syrie Centrale*, p. 89: נפשה די חמרת די בנה לה אדינת בעלה = Ὀδαίναθος Ἀννήλου ᾠκοδόμησεν τὴν στήλην Χαμράτῃ τῇ αὐτοῦ γυναικί.

[2] Which exhibits some noticeable affinities with the Aramaic of Ezra and Daniel: see Sachau in the *ZDMG.* 1883, pp. 564–7.

Fig. 10.

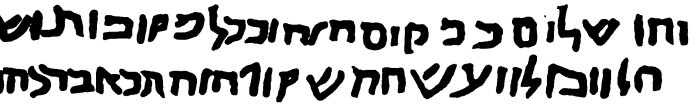


(From De Vogué's *Syrie Centrale*, Plate V, No. 30ᵃ.)

קברא דנה די	I. e. This tomb is that of
עתנתן בר כהילו די	'Athinathan, son of Kohilu, which
בנו עלהי בנוהי	built for him his sons
כהילו וחירן בנוהי	Kohilu and Ḥairan his sons,
די מן בני מיתא	of (the family of) the children of Mitha,
בירח כנן שנת ||| כ |||||	in the month Kanun, in the year 304
[כנן is *written* דנן]	[Seleuc. = B. C. 9].

In the following Inscription, from the lintel of a door, belonging to a ruined Synagogue at Kefr-Bir'im, a village a few miles N.-W. of Ṣafed in Galilee, discovered by M. Renan in the course of his expedition in Palestine in 1863, the transition to the square character may be said to be accomplished: the date may be c. 300 A. D. (Renan), or somewhat earlier (Chwolson).

Fig. 11.



(From Chwolson's *Corpus Inscriptionum Hebraicarum*[1], No. 17.)

יהי שלום במקום הזה ובכל מקומות ישראל יוסה
הלוי בן לוי עשה השקוף הזה תבא ברכה במעיוש

[1] In the original the Inscription is in one line: it is divided here merely for convenience. See Photograph No. 459 of the Palestine Exploration Fund.

I. e. May there be peace in this place, and in all the places of Israel!

Yosah the Levite, son of Levi, made this lintel: may blessing come upon his works!

מעיוש is evidently an error of the carver for מעשיו: he first omitted the ש by accident, and then attached it at the end. Notice in this Inscription the close resemblance between ו and י, which in the Inscription of the Benê Ḥezir are distinguished by the turn to the left—a survival of the primitive form of the letter—at the top of the י; also that between ב and מ, as well as the *final* ם. Notice also the regular *plena scriptio*. The resemblance of יהוה to וחוח (p. xi) in a character such as this will be evident.

In conclusion, a specimen is given (Plate IV) of a complete Phoenician Inscription, which may serve as an example of the style, as regards character and general appearance, in which the autographs of the Old Testament must have been written. The Inscription was found at Ẓidon in 1887, engraved on the base of a sarcophagus of black basalt, of Egyptian workmanship, and bearing in front a hieroglyphic Inscription, designed no doubt originally for use in Egypt, but diverted from its original purpose and taken to Phoenicia in order to receive the remains of a Phoenician prince. The contents of the hieroglyphic Inscription bear no relation to those of the Phoenician one. Transliterated into square characters, the latter reads as follows:—

1 אנך תבנת כהן עשתרת מלך צדנם בן
2 אשמנעזר כהן עשתרת מלך צדנם שכב בארן
3 ז מי את כל אדם אש תפק אית הארן ז אל אל ת
4 פתח עלתי ואל תרגזן כ אי ארלן כסף אי ארלן
5 חרץ וכל מנם משד בלת אנך שכב בארן ז אל אל תפת
6 ח עלתי ואל תרגזן כ תעבת עשתרת הדבר הא ואם פת
7 ח תפתח עלתי ורגז תרגזן אל י[כ]ן ל[ך] זרע בחים תחת שמ
8 ש ומשכב את רפאם

I. e. 1. I Tabnith, priest of 'Ashtoreth, king of the Ẓidonians, son
2. of Eshmun'āzār, priest of 'Ashtoreth, king of the Ẓidonians, lie in this coffin:

To face p. xxvi.

Collotype. *Oxford University Press.*

INSCRIPTION OF TABNITH, KING OF ẒIDON.

3. whatsoever man thou art that bringest forth this coffin, do not
4. open my sepulchral chamber, and disquiet me not; for there is no image of silver, there is no image of
5. gold, nor any jewels of . . ? . . : only myself am lying in this coffin; do not o-
6. -pen my sepulchral chamber, and disquiet me not; for such an act is an abomination unto 'Ashtoreth; and if thou at all
7. openest my chamber, or disquietest me at all, mayest thou have no seed among the living under the su-
8. -n, or resting-place with the Shades.

The Tabnith who speaks is the father of the Eshmun'azar (II) whose long and interesting funereal Inscription[1] (22 lines) was found in 1855 on the site of the ancient necropolis of Ẓidon, and who describes himself (lines 13–15), as son of Tabnith, king of the Ẓidonians, and of Amm'ashtoreth, priestess of 'Ashtoreth, and grandson of Eshmun'azar (I), who is mentioned here as Tabnith's father. From the style of the Egyptian ornamentation displayed both by the sarcophagus of Tabnith, and also by the related sarcophagus of Eshmun'azar II, it is concluded that the date of the Inscription is not earlier than the fourth cent. B. C.; and as upon other grounds it cannot be much later than this, it may be plausibly assigned to c. 300 B. C.[2] The Inscription is of value to the Hebrew student, not only on account of its palaeographical interest, but also on account of the illustration which it affords of the language and ideas of the Old Testament.

1. אנך occurs frequently in Phoenician Inscriptions: it was pronounced probably אָנֹךְ (Schröder, *Phön. Spr.*, p. 143): a final vowel is often not represented in Phoenician orthography: comp. below ז, כ, תרמן[3].

[1] It may be found in M. A. Levy's *Phönizische Studien*, i. (1856); in Schröder's *Die Phön. Sprache* (1869), p. 224, with Plate I; and elsewhere: most recently in the *CIS.* No. 3.

[2] Ph. Berger in the *Revue Archéologique*, Juillet 1887, p. 7.

[3] So אל *these* (p. 27 *note*), in accordance with the dissyllabic form found in the Semitic languages generally, was pronounced in all probability אֵלֶּ (in the *Poenulus* v. 1, 9 written *ily;* in an Inscr. from N. Africa, *ZDMG.* xxix. 240, אלא).

2. אָרֹן of a coffin, or mummy-case, as Gen. 50, 26.

3. ז, i. e. זֶ (Heb. זֶה). So regularly, as *CIS.* 7, 3 השער ז this gate; 61, 1 מצבת ז this pillar; 165, 3 (the sacrificial table from Marseilles) המשאת ז this payment; 88, 4 המפקד ז. Observe that ז (unlike the Heb. זה) is without the article, although the accompanying noun has it: pronounce, therefore, here בָּאָרֹן זֶ (not בָּאָרֹן), as line 3 הארן ז.—The construction of מי את כל אדם is difficult, and the sense uncertain. Renan, observing that in Eshmun'azar's Inscription there occurs twice the similarly worded phrase, line 4 קנמי את כל ממלכת וכל אדם אל יפתח אית משכב ז, line 20 קנמי את כל ממלכת וכל אדם אל יפתח עלתי, suggests that מי is an error of the stone-cutter for קנמי, which is supposed, on the strength of a statement in the Mishnah, *Giṭṭin* 4, 7 (מעשה בצידון באחד שאמר לאשתו קוֹנָם אם איני מגרשך i. e. a man in Ẓidon said to his wife קוֹנָם '*A curse* (upon me), if I do not divorce thee!'), to have been a Phoenician formula of imprecation. Render, in this case, then: 'My curse (be) with every man, whosoever thou art, that bringest forth,' etc.—אש, the Phoenician form of the relative, occurring constantly in the Inscriptions, to be pronounced probably *ish* or *esh*, or perhaps as a dissyllable אֶשֶׁ[1].—תפק prob. תִּפֵּק or תָּפֵק; cf. Aram. נְפַק to *go forth*, אפק to *bring forth*, or Heb. הֵפִיק (Is. 58, 10).—אֵת = Heb. אֵת, the mark of the accus.: for the vocalization, cf. Arab. إِيَّا.

4. עלתי: comp. in Eshmun'azar's Inscription (*CIS.* 3) lines 5–6 ואל יעמסן במשכב ז עלת משכב שני nec superaedificent lecto huic *cameram* lecti alterius, 10, and 20–21 כל אדם אל יפתח עלתי ואל יער עלתי.—תִּרְגֵּזוּן, comp. הרגיז used of *disquieting* the spirits of the dead in 1 S. 28, 15. Is. 14, 16.—כ i. e. כִּ (כִּי), as often (Schröd. p. 218 f.): e. g. *CIS.* 2, 12. 13 כאנך = כִּ אָנֹךְ.—אי *not:* cf. p. 39 *note.*—אדלן, probably the Greek εἴδωλον.

5. חָרֻץ, the usual Phoenician word for *gold* (*ib.* 1, 5; 90, 1 מרקע חרץ plating of gold; 327, 4–5 נסף החרץ the *goldsmith*); in Hebrew confined to poetry.—מָנִם prob. = Aram. מָאן, pl. מָאנִין, מָאנַיָּא.—בלת = בִּלְתִּי.

[1] In the *Poenulus* of Plautus represented by *si* (V. 1, 1. 4. 6. 8), and *ass* (V. 2, 56 *assamar* = אש אֶמַר). Comp. Schröd. pp. 162–6.

6. כי תעבת עשתרת הדבר הא: comp. the very similar use of תועבת יהוה in Dt. (7, 25 כי תועבת י״י אלהיך הוא. 17, 1. 18, 12. 22, 5. 23, 19. 25, 16. 27, 15) and Pr. (3, 32. 11, 20. 12, 22 al.). —הדבר הא, הא without the art. as ז above: so *CIS.* 2, 22 הממלכת הא that kingdom; 166, *b* 4 הלחם הא. On the orthography of הא, see below, p. xxxiii.

7. רָגוּ תִּרְגֵּזוּ, with the inf. *Qal*, according to the scheme noticed on II 20, 18.—יכן, i. e. יָכֹן, impf. from כון (see p. 219 *foot-note*). Cf. *CIS.* 165, 13 יכן לכהנם=Heb. יהיה לכהנים.—זֶרַע בַּחַיִּים: comp. the corresponding imprecation in Eshmun'azar's Inscription, lines 8–9 ואל יכן לם בן חרע תחתנם and let him (them) not have son or seed in his (their) stead; 11–12 אל יכן לם שרש לְמַטָּה וּפְרִי לְמַעְלָה ותאר בחים תחת שמש (see Is. 37, 31).

8. ומשכב את רְפָאִם: comp. *ib.* line 8 ואל יכן לם משכב את רפאם: משכב of a resting-place in the underworld, as Ez. 32, 25: the רפאים as Is. 14, 9. 26, 14. 19. ψ. 88, 11 al.[1]

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[1] For further information on the subject of the Phoenician language and Phoenician Inscriptions, the reader is referred to M. A. Levy, *Phönizische Studien*, in 4 Heften, Breslau, 1856–70, and *Phönizisches Wörterbuch*, Breslau, 1864; Schröder, *Die Phönizische Sprache*, Halle, 1869, the *Corpus Inscriptionum Semiticarum*, Tom. I (where the Bibliography relating to each Inscription is specified in full). The best treatment of the relation of Phoenician to Hebrew is to be found in the Essay of Stade in the *Morgenländische Forschungen* (Leipzig, 1875), pp. 179–232. All these authorities may, however, in greater or less degree, be supplemented from Inscriptions that have been discovered more recently, and for which search must be made (chiefly) in the volumes of the *Journal Asiatique*, the *Revue Archéologique*, and the *ZDMG*.

For further details respecting the history of the West-Semitic alphabets generally, and of the Hebrew alphabet in particular (in addition to the works of Levy, Chwolson, and Madden mentioned above), reference may be made to Lenormant, *Essai sur la propagation de l'Alph. Phénicien dans l'anc. monde*, 1872–3; Stade's *Lehrbuch*, pp. 23–34 (with the references); Wellhausen's edition of Bleek's *Einleitung*, ed. 1878, p. 626 ff.; ed. 1886, p. 580 ff.; De Vogué, *Mélanges d'Archéologie Orientale* (1868), especially pp. 141–178, 'L'Alphabet Araméen et l'Alphabet Hébraique;' Isaac Taylor's *History of the Alphabet*, Chaps. IV, V; the other Facsimiles of Semitic Inscriptions contained in the Palaeographical Society's Volume; Euting's *Nabatäische Inschriften* (1885); the Plates in the Corpus Inscriptionum Semiticarum; and Neubauer's *Facsimiles of Hebrew Manuscripts, with Transcriptions*, Oxford, 1886.

§ 2. *Early Hebrew Orthography.*

Having determined the nature of the old Hebrew character, we have next to consider the nature of the old Hebrew orthography. Did this differ from that which we find in modern printed texts? and if so, in what respects?

1. *Division of words.* In the Inscription of Mesha' and in the Siloam Inscription the words are separated by a point, but in Inscriptions on gems and coins and in Phoenician Inscriptions generally (see e.g. Plate IV) separations between words are not marked. Whether they were marked (either by points or spaces) in the autographs of the OT. cannot be determined with certainty: if they were, some irregularity and neglect must have been shewn in the observance of them: for the existing MT. contains instances of almost certainly incorrect division of words (*a*); and the LXX frequently presuppose a different division from that in MT. (*b*), which (whether right or wrong) could scarcely have arisen had the separation of words been marked distinctly. It is probable, however, that before the Massoretic text was definitively established, the division of words had been generally established and the five final letters introduced: for the Massorites, instead of altering *in the text* what they view as a wrong division of words, leave the text as it is, and only direct the *reader* to substitute the correct division; this implies that at the time when notes such as those referred to were added, the division of words found in the כתיב was regarded as definitely settled (*c*).

(*a*) Gen. 49, 19–20 מאשר : עקב leg. אָשֵׁר : עֲקֵבָם.

2 S. 21, 1 ואל־בית הדמים l. ואל־בֵּיתֹה דמים.

Is. 17, 6 בסעפיה פריה l. בסעפי הפריה.

Jer. 15, 10 כלה מקללוני (a grammatical *monstrum*) l. כֻּלָּהֶם קִלְלוּנִי.

22, 14 וקרע לו חלוני וְסָפוּן (another grammatical anomaly) l. וקרע לו חלוניו סָפוּן.

23, 33 אֶת־מַה־מַּשָּׂא l. אַתֶּם הַמַּשָּׂא (so LXX, Vulg.).

Ez. 43, 13 וחיק האמה l. וְחֵיקָה אַמָּה.

Hos. 6, 5 ומשפטיך אור יצא : l. וּמִשְׁפָּטַי כָּאוֹר יֵצֵא (so LXX, Pesh. Targ.).

ψ. 25, 17 הרחיבו הצילני l. הַרְחֵיב וְהַצִּילֵנִי (see the Commentators).

42, 6–7 אלהי : ישועות פניו l. : ישועות פני ואלהי (so LXX, Pesh. : comp. *v.* 12. ψ. 43, 5).

73, 4 למותם l. לָמוֹ תָּם (so Ew. Hitz. Del. etc.).

(*b*) 1 S. 1, 1 בן־צוף : *ἐν Νασειβ* = בנציב.

14, 21 סביב ונם המה : *ἀνεστράφησαν καὶ αὐτοὶ* = סבבו גם המה.

20, 40 לך הביא : *πορεύου, εἴσελθε* = לְכָה בוֹא.

1 Ch. 17, 10b ואגד־לך : *καὶ αὐξήσω σε* = וַאֲגַדֶּלְךָ.

Jer. 5, 6 זאב ערבות : *λύκος ἕως τῶν οἰκιῶν* = זאב עד־בית.

9, 4 *end*–5 שבתך בתוך מרמה : נלאו : (*οὐ*) *διέλιπον τοῦ ἐπιστρέψαι. τόκος ἐπὶ τόκῳ* = נלאו שָׁב : תּוֹךְ בתוך.

13, 25 מנת־מדיך מאתי : *μερὶς τοῦ ἀπειθεῖν ὑμᾶς ἐμοὶ* = מנת מְרִיכֶם אִתִּי.

17, 11 עשה עשר ולא : *ποιῶν πλοῦτον αὐτοῦ οὐ* = עשה עָשְׁרוֹ לא.

46, 15 מדוע נסחף : *διὰ τί ἔφυγεν* (*ἀπὸ σοῦ*) *ὁ Ἄπις ;* = מדוע נִסְחַף.

Hos. 11, 2 מפניהם : *ἐκ προσώπου μου· αὐτοὶ* = מִפָּנַי הֵם.

Zeph. 3, 19 את־כל־מעניך : *ἐν σοὶ ἕνεκεν σοῦ* (as though אִתָּךְ לְמַעַנְךָ).

ψ. 4, 3 כבדי לכלמה : *βαρυκάρδιοι ; ἵνα τί* = כְּבֶדֵי לֵב למה.

44, 5 אלהים צוה : *ὁ Θεός μου, ὁ ἐντελλόμενος* = אֱלֹהַי מְצַוֶּה.

106, 7 עלים : *ἀναβαίνοντες* = עֹלִים.

Pr. 13, 14 ממוקשי מות : *ὑπὸ παγίδος θανεῖται* = ממוקש ימות.

14, 7 ובל־ידעת : *ὅπλα δὲ αἰσθήσεως* = וּכְלִי דַעַת.

27, 9 ומתק רעהו מעצת־נפש : *καταῤῥήγνυται δὲ ὑπὸ συμπτωμάτων ψυχή* = וּמִתְקָרְעָה מֵעֻצַּת נפש.

Job 40, 19 (LXX 14) העשו ינש חרבו : *πεποιημένον ἐγκαταπαίζεσθαι* = הֲעָשׂוּי לְשַׂחֲק־בּוֹ (ψ. 104, 26).

See also ψ. 76, 7. Jer. 6, 9. 23, cited below, pp. lxvi, lxvii ; and the notes on I 1, 24. 2, 13. 21, 7.

(*c*) *a* Jer. 6, 29 מאשתם : קרי מאש תם.
ψ. 55, 16 ישימות : ק׳ יַשִּׁי מָוֶת.
Job 38, 1 מנהסערה : ק׳ מִן הַסְּעָרָה.
40, 6 מנסערה : ק׳ מִן סְעָרָה.
Neh. 2, 13 המפרוצים : ק׳ הם פרוצים.
1 Ch. 9, 4 בן בנימן בני פרץ : ק׳ בן בָּנִי מָן בני פרץ.
β La. 4, 3 כי ענים : ק׳ כַּיְּעֵנִים.
2 Ch. 34, 6 בחר בתיהם : ק׳ בְּחָרְבֹתֵיהֶם.
γ 2 S. 5, 2 הייתה מוציא והמבי : ק׳ היית המוציא והמבי.
21, 12 שם הפלשתים : ק׳ שָׁמָּה פלשתים.
Ez. 42, 9 ומתחתה לשכות האלה : ק׳ ומתחת הלשכות האלה.
Job 38, 12 ידעתה שחר מקומו : ק׳ יִדַּעְתָּ הַשַּׁחַר מְקוֹמוֹ.
Ezra 4, 12 ושורי אשכלילו : ק׳ וְשׁוּרַיָּא שַׁכְלִילוּ.

However, as the need of a re-division of words is *comparatively* unfrequent, it may perhaps be inferred that in old Hebrew MSS. the divisions between words were not regularly unmarked.

2. The *plena scriptio* was rare. Thus in Mesha''s Inscription the י of the plural is regularly not expressed (line 2 שלשן *thirty:* 4 המלכן *the kings;* 5 ימן רבן, i.e. יָמִן רַבִּן *many days;* 16 נברן, i.e. גְּבָרִן *men*): we have also 10. 13. 20 אש, 11 קר for what in MT. would be אִישׁ, קִיר: further (attaching the points, to avoid repetition) 1 מאָב, 4 השעני *saved me*, 27 בְּנִתִי, הָרֶס: and even 23. 27. 30 בת, 7 בתה, for בַּיִת, בֵּיתוֹ (once 25 בְּבֵיתוֹ); the *duals*, 15 הצהרם (in MT. הַצָּהֳרַיִם), 20 מאתן *two hundred*, 30 בת דבלתן (Jer. 48, 22 בֵּית דִּבְלָתַיִם), 31 חורנן (Isa. 15, 5 חֹרֹנַיִם). Even א is sometimes omitted, not merely in ואחזה 11. 20 (i.e ואחזה וָאֹחֲזָה), 24 ואמר (וָאֹמַר), where the radical א following the prefix of 1 ps. sg. of the imperfect is dispensed with as in Hebrew, but in רשה 20=ראשה *its chief(s)*.

Similarly in the Siloam Inscription we find 2. 4 אש (i.e. אִישׁ), 2 אמת (i.e. אַמַּת), 3 בצר (בַּצּוּר), מימן (מִיָּמִין), 4. 6 החצבם (הַחֹצְבִם), 6 הצר (הַצּוּר); and even (where the ו is radical) 2 קל (so rarely in MT.: usually קוֹל), 3 בים (i.e. בְּיוֹם—never ים in MT.). We find, however, beside these 'defective' forms 1. 2 בעור (בְּעוֹד), 5 המוצא, and 6 ראש.

Perhaps the most remarkable case of the *defectiva scriptio* is that of the pron. of 3 *sing.*, which is twice on Mesha''s Inscription (in the masculine) written הא (6 ויאמר גם הא; 27 כי הֶרֵם הא). In Phoenician Inscriptions, the same orthography is found regularly with *both* genders[1]: it appears, therefore, that, while הא was all that was written, the context was regarded as a sufficient guide to enable the reader to pronounce it correctly *hu'* or *hi'*, according as the reference was to a masc. or fem. antecedent. (The alternative supposition that *hu'* was used for both genders, is excluded by the fact that *all* other Semitic languages have a feminine with *yod*, which obliges us to suppose that the double form was already possessed by the ancestors of the different Semitic nations when they still lived together in a common home[2].)

It may be inferred that the *plena scriptio* was introduced gradually, though, so far as א is concerned, the instances of its omission, where it is required by the etymology, are so exceptional, that it was probably in use, as a rule, from the beginning. In the case of ו and י there is abundant evidence that the LXX translated from MSS., in which it was not yet generally introduced; for in passages where it is found in MT. they constantly do not recognize it. Thus, to take but a few examples out of many—

1 S. 12, 7 את כל צדקות י״י : *τὴν πᾶσαν δικαιοσύνην* K. = צִדְקַת י״י.

8 וישיבום : *καὶ κατῴκισεν αὐτοὺς* = וישיבֵם.

18, 27 וימלאום : A, Luc. *καὶ ἐπλήρωσεν αὐτὰς* = וימלאֵם.

19, 5 ראית : (*πᾶς Ἰσραηλ*) *εἶδον* = רָאָת or רָאֹתָ (construction as 17, 21).

20, 26 *end* מהור : *κεκαθάρισται* = טָהַר.

21, 14 (13 LXX) ויורד : *κατέῤῥει* = וַיֵּרֶד.

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[1] *CIS.* 1, 9 מלך צדק הא he was a just king, 13 מלאכת הא that work; 3, 10 אדם הא that man, 11 ממלכת הא that kingdom; 93, 2 (254 B.C.) and 94, 2 שת הא that year; 166, *b* 4 הלחם הא; 171, 7; and in the Inscription of Tabnith (p. xxvi), line 6.

[2] The view formerly held that the epicene הוא was an archaism in Hebrew, cannot, in the light of these facts, be any longer sustained: Hebrew must have possessed the double form from the beginning. Cf. Nöldeke, *ZDMG.* 1866, p. 458 f.; 1878, p. 594; Delitzsch, *Comm. on Genesis* (Engl. Tr.), i. pp. 42 f., 50.

1 S. 23, 25 סלע המחלקות : *πετρὰ ἡ μερισθεῖσα* = סֶלַע הַמַּחֲלֹקֹת.

27, 8 הִנֵּה ישבות הארץ : *ἰδοὺ ἡ γῆ κατῳκεῖτο* = הִנֵּה יֹשֶׁבֶת הָאָרֶץ.

2 S. 7, 1 הניח־לו : *κατεκληρονόμησεν αὐτόν* = הִנִּיחוֹ.

Jer. 6, 15 יפלו בנפלים : *πεσοῦνται ἐν τῇ πτώσει αὐτῶν* = יִפְלוּ בְּנֹפְלָם.

23 כאיש למלחמה : *ὡς πῦρ* (כְּאִישׁ) *εἰς πόλεμον.*

29 ורעים לא נתקו : *πονηρία αὐτῶν οὐκ ἐτάκη* = וְרָעָם לֹא נִתָּךְ.

12, 15 והשיבתים : *καὶ κατοικιῶ αὐτοὺς* = וְהֹשַׁבְתִּים.

17, 25 ובסוסים : *καὶ ἵπποις αὐτῶν* = וּבְסוּסָם.

32 (39), 5 יולך : *εἰσελεύσεται* = יֵלֵךְ (את being disregarded).

50 (27), 16 זורע : *σπέρμα* = זָרַע (in spite of the parallel **κατέχοντα** *δρέπανον*).

51 (28), 59 שר מנוחה : *ἄρχων δώρων* = שַׂר מְנֻחָה.

Ezek. 7, 24 גאון עזים : *τὸ φρύαγμα τῆς ἰσχύος αὐτῶν* = גְּאוֹן עֻזָּם (comp. 24, 21).

13, 13 רוח סערות : *πνοὴν ἐξαίρουσαν* = רוּחַ סְעָרָה.

42, 16–17 (similarly 17–18) מדד : סביב : *καὶ ἐπέστρεψε . . . καὶ διεμέτρησε* i. e. מָדַד סָבִיב (so most moderns: comp. *v.* 19 MT.).

ψ. 5 title אל־הנחילות : *ὑπὲρ τῆς κληρονομούσης* = אֶל־הַנְּחִלָּה.

58, 12 שפטים : *ὁ κρίνων αὐτοὺς* = שֹׁפְטָם.

104, 17 ברושים : *ἡγεῖται αὐτῶν* = בְּרוֹשִׁים.

107, 17 אולים : *ἀντελάβετο αὐτῶν* = אוּלָם or אֻלָּם [1].

Job 19, 18 עוילים : *εἰς τὸν αἰῶνα* = עוֹלָם [2].

3. The suffix of 3 sg. masc. was written ה- instead of ו-, as is normally the case in MT. The original form of this suffix was הו-, as seen still in פִּיהוּ, and in derivatives of ל״ה verbs as מַשְׁקֵהוּ, מַכֵּהוּ, etc.: also in such verbal forms as שִׁלְּחֵהוּ, אִכְלֵהוּ, נִתֵּתִיהוּ, יַעַבְרֵנְהוּ, תְּנֵהוּ, אֲהֵבַתְהוּ, יְבָרְכֻנְהוּ (Stade, §§ 345, 628), and the form *-hu* is used regularly in Arabic; but in the majority of cases a contraction takes place, the aspirate being rejected, and *a-hu*, for

[1] As though from a verb אול or איל : cf. ψ. 22, 1 אילת *ἀντίλημψις*; 20 אילותי *βοήθειά μου*; 88, 5 אין איל *ἀβοήθητος*: Syr. ܐܝܠܐ *help, succour*, Ephr. i. 398 al.

[2] Yet in *some* cases the plena scriptio must have been in use: Jud. 9, 37 ירדים *καταβαίνων κατὰ θάλασσαν* (ירד ים); Jer. 22, 20 מעברים *εἰς τὸ πέρας τῆς θαλάσσης* (מעבר ים).

instance, becoming first *au* and ultimately *ô*. At first, however, the orthography was not altered, ה- remained, though it *followed* the *ô*, and in fact was only a sign of the final long vowel: in the end, however, ו- was mostly substituted for it. Mesha' still writes uniformly ה-; e. g. (adding the points) בְּאַרְצֹה, בְּנֹה, בְּבֵתֹה, בֹּה, וַיִּגְרֹשֹׁה, etc.: on the Siloam Inscription, on the contrary, the examples which occur, viz. רֵעוֹ thrice, have ו-. In MT., though in the vast majority of cases the contracted suffix is written ו-, there occur a number of instances in which ה- has been suffered to remain, testifying (in the light of the cognate dialects) to a previous general prevalence of this form: viz. Gen. 9, 21. 12, 8. 13, 3. 35, 21 אָהֳלֹה; 49, 11 עִירֹה and סוּתֹה; Ex. 22, 4 בעירה; 26 כסותה; Ex. 32, 17 בְּרֵעֹה; 25 פְּרֹעֹה; Lev. 23, 13 נסכה; Nu. 10, 36 וּבְנֻחֹה; 23, 8 קֹבֹה; Dt. 34, 7 לֵחֹה; Jos. 11, 16 וּשְׁפֵלָתֹה; Jud. 9, 49 שׁוֹלֹה; 2 Ki. 6, 10 הזהירה; 9, 25 שַׁלִּשֹׁה; 19, 23 קִצֹּה (Is. 37, 24 קִצּוֹ); 20, 13 (=Is. 39, 2) נְכֹתֹה; Jer. 2, 3 תבואתה; 17, 24 בֹּה; 22, 18[b] הֹרֹה; Ez. 12, 14 עֶזְרֹה; 31, 18. 32, 31. 32. 39, 11 all הֲמֹנֹה; 48, 15 *end*. 21 *end* תּוֹכֹה (also *v*. 8 in Hahn's text, but not according to the Massorah); 18 תבואתה; Hab. 3, 4 עֻזֹּה; ψ. 10, 9. 27, 5 בְּסֻפֹּה; 42, 9 שִׁירֹה; Dan. 11, 10 מְעֻזֹּה; and the eighteen (seventeen) cases of כֻּלֹּה quoted on II 2, 9. The non-recognition of this form of the suffix in 2 Sam. 21, 1 (see note). Ez. 43, 13 has led to error in MT. Comp. also Gen. 49, 10 in the Versions (שֶׁלֹה). The retention of the form in the instances cited is probably due to accident: it cannot be said to occur more frequently in passages that are (presumably) ancient than in others; thus in Gen. 49 and Ex. 22 there are numerous cases of the usual form in ו-, in other ancient passages there are no occurrences of ה- whatever. (In two or three of the instances, the Massoretic punctuation may be open to question [1].)

[1] I do not stop to shew in detail that ancient Hebrew MSS. were *unpointed*. That they were unpointed is (1) probable, from the analogy of all ancient Semitic writing, which has come down to us in its original form (Moabitic, Aramaic, Phoenician, Hebrew Inscriptions); (2) certain, (*a*) from the *very numerous* renderings of the Ancient Versions, presupposing a different vocal-

§ 3. *The Chief Ancient Versions of the Old Testament.*

It does not lie within the compass of the present work to give a complete account of the different Ancient Versions of the Old Testament: it will suffice if enough be said to illustrate their general character and relation to one another, so far as the Books of Samuel are concerned, and to establish the principles upon which they may be used for purposes of textual criticism[1].

The special value of the Ancient Versions consists in the fact that they represent MSS. very much earlier than any Hebrew MSS. at present extant, and belonging in some cases to different recensions. The majority of Hebrew MSS. are of the twelfth to the sixteenth centuries. Very few are earlier: the earliest of which the date is known with certainty being the MS. of the Later Prophets, now at St. Petersburg, which bears a date = A. D. 916[2]. This MS., though it differs from the great majority of Hebrew MSS. by exhibiting (like others acquired within the last half-century from the East[3])

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ization from that of the Massoretic text, which it cannot reasonably be supposed that the translators would have adopted had they had pointed texts before them; (*b*) from the silence of the Talmud and Jerome as regards any system of punctuation, which, when it is considered that passages are frequently *discussed*, and alternative renderings and pronunciations compared, both by the Rabbis and by Jerome, is more than would be credible, had Hebrew MSS. in their day been provided with points. (On Jerome, particulars may be found in Nowack's monograph [p. liv *note*], p. 43 ff.) The system of points must have been introduced during the sixth and seventh cent. A.D.—a period of which the literary history is unfortunately shrouded in obscurity, which even the pedigree of Aaron Ben-Asher, brought to light by the Crimean MSS. (Strack, in the art. cited below, note[3], pp. 610–613), does not enable us to pierce.

[1] For fuller information on the subject of the following pages, see generally (where special monographs are not referred to) Wellhausen's edition of Bleek's *Einleitung*, ed. 4, 1878, p. 571 ff., or ed. 5, 1886, p. 523 ff., with the references.

[2] Published in facsimile with Prolegomena by H. L. Strack, *Codex Babylonicus Petropolitanus* (St. Petersburg, 1876). Another relatively ancient MS. is the Reuchlin Codex of the Prophets at Carlsruhe (A. D. 1105), De Rossi's 154, the facsimile of a page of which may be seen in Stade's *Gesch. Isr.* i. p. 32, or in the Palaeographical Society's Volume Plate LXXVII.

[3] On these MSS. see Strack in the *Zeitschr. für Luth. Theol. u. Kirche*, 1875, p. 605 ff., and Wickes, *Hebrew Prose Accents*, App. ii. p. 142 ff., with the references.

the superlinear system of points and accents, does not contain a substantially different text. In fact, so soon as we pass beyond the recognized variants known as the *Qri's*, the variations exhibited by extant Hebrew MSS. are slight; in other words, *all MSS. belong to the same recension, and are descended from the same imperfect archetype*[1]. Existing MSS. all represent what is termed the *Massoretic* text[2]. That this text, however, does not reproduce the autographs of the OT. in their original integrity becomes manifest, as soon as it is examined with sufficient care and minuteness. It is true, since the rise of the school called the *Massorites* in the seventh and eighth centuries, and probably for parts of the Old Testament, especially the Law, from a considerably earlier date, the Jews displayed a scrupulous fidelity in the preservation and correct transmission of their sacred books: but nothing is more certain than that the period during which this care was exercised was preceded by one of no small laxity, in the course of which corruptions of different kinds found their way into the text of the Old Testament. The Jews, when it was too late to repair by this means the mischief that had been done, proceeded to guard their sacred books with extraordinary care, with the result that corrupt readings were simply perpetuated, being placed by them (of course, unconsciously) on precisely the same footing as the genuine text, and invested with a fictitious semblance of originality. Opinions

[1] Comp. Olshausen, *Die Psalmen* (1853), p. 17 ff.; Lagarde, *Proverbien*, p. 2; and the note in Stade, *ZATW.* iv. 303.

[2] The variations exhibited by existing MSS. have been most completely collated by J. B. De Rossi, *Variae Lectiones Vet. Test.*, 4 vols., with Supplement, Parma, 1784–98. But for assistance in recovering the genuine text of the passages—which are not few—in the Hebrew Bible, which bear the marks of corruption upon their face, one consults this monumental work in vain. And how little is to be gained for the same end from the MSS. discovered since De Rossi's day, may be learnt from Cornill's collation of the MS. of A. D. 916, for Ezekiel, *Das Buch des Propheten Ezechiel* (1886), p. 8 f. Baer's editions of the text of different parts of the OT. are valuable as exhibiting the *Massoretic* text in its best attested form; but they are naturally of no service to those whose object it is *to get behind the Massoretic tradition*, for the purpose of obtaining a text that is purer and more original.

may differ, and, as our data for arriving at a decision are often imperfect, cannot but be expected to differ, as to the *extent* of corruption in the Massoretic text: but of the fact, there can be no question. The proof, as was shewn by Professor Kirkpatrick in a paper read at the Church Congress at Portsmouth, 1885 (*Guardian*, Oct. 7, p. 1478), is to be found, stated briefly, in the following facts: (1) There are passages in which the text, as it stands, cannot be translated without violence to the laws of grammar, or is irreconcileable with the context or with other passages; (2) parallel passages (especially parallel lists of names) found in more than one book, differ in such a manner as to make it clear that the variations are due largely to textual corruption; (3) the ancient versions contain various readings which often bear a strong stamp of probability upon them, and remove or lessen the difficulties of the Hebrew text. The present volume will supply illustrations. When the nature of the old character and orthography is considered, the wonder indeed is that the text of the Old Testament is as relatively free of corruption as appears to be the case. If, then, these corruptions are to be removed otherwise than by conjecture, we must discover, if possible, a text (or texts), which, unlike the text of all Hebrew MSS. which we possess, is relatively free from them. And such texts are afforded by the Ancient Versions. These versions were made from MSS. older by many centuries than those which formed the basis of the Massoretic text; and when we consult them in crucial passages, where the Massoretic text has the appearance of being in error, we constantly find that the readings which they presuppose are intrinsically superior to those exhibited by the Massoretic text, and have evidently been made from a MS. (or MSS.) free from the corruption attaching to the latter.

The work of the Massorites, it should be remembered, was essentially *conservative*, their aim was not to *form* a text, but by fixing the pronunciation and other means, to *preserve* a text which (in all essentials) they received, already formed, from others. The antecedents of the text which thus became the basis of the Masso-

retic text can only be determined approximately by conjecture. It was already substantially the same in ii.–v. cent. A. D.; for quotations in the Mishnah and Gemara exhibit no material variants[1]. The Targums also (see below) presuppose a text which deviates from it but slightly, though the deviations are sufficient to shew that, even in official Jewish circles, absolute uniformity did not exist. All that can be said is that the text which was adopted by the Jews as a standard, and which, as such, was made by the Massorites the basis of their labours, had in previous stages of its history been exposed to influences, which resulted in the introduction into it of error and corruption. The MSS. on which the Septuagint is based, and those from which the Massoretic text is descended, must, of course, have had *some* common meeting-point (prior to the second or third century B. C.); and whilst *on the whole* the purer text was undoubtedly preserved by the Jews, in many individual cases the text in their hands underwent corruption, and the purer readings are preserved to us by the Septuagint[2]. The texts on which the other Ancient Versions are based (which usually deviate less from the Massoretic text, and often accordingly [e. g. Ez. 40 ff.] reproduce corruptions from which the Septuagint is free) will have been derived from the current Jewish text at a later period than the LXX, when the corrupting influences had been longer operative upon it. Still, these versions also sometimes agree with LXX against MT. in preserving the purer text.

The use of the Ancient Versions is not, however, always such a simple matter as might be inferred from the last paragraph but one. The Ancient Versions are not uniformly word-for-word translations, from which the Hebrew text followed by the translators might be recovered at a glance: sometimes their text, especially that of the LXX, has not been transmitted to us in its

[1] Strack, *Proleg. Crit. in Vet. T.*, pp. 59 ff., shews this in detail.

[2] No doubt in some cases, even where LXX and MT. agree, the text is corrupt, i. e. the corruption was already present in the MSS. which were the common source *both* of the LXX *and* of the MT. Here, it is evident, the only remedy is critical conjecture (a brilliant one in Cornill on Ez. 13, 20).

primitive integrity; and even where it has been so transmitted, they contain, or are liable to contain, an element of *paraphrase*, the nature and extent of which must be determined as accurately as possible before they are available as safe guides for the correction of the Massoretic text. In determining the character of this element, each Version, and often each book, or group of books, contained in a Version—for the different parts of an Ancient Version were not always the work of one and the same hand, and the different translators were liable to follow different methods in translating—must be examined separately: our standards of comparison must be those parts of the Massoretic text which afford presumptive evidence of being free from corruption, and in cases where there is matter of doubt, the intrinsic superiority of one text above the other, as estimated by its conformity with the context, its grammatical correctness, its agreement with the general style and manner of the writers of the Old Testament, and similar considerations. In the use of an Ancient Version for the purposes of textual criticism, there are *three* precautions which must always be observed: we must reasonably assure ourselves that we possess the Version itself in its original integrity: we must eliminate such variants as have the appearance of originating merely with the translator[1]; the remainder, which will be those that are due to a difference of text in the MS. (or MSS.) used by the translator, we must then compare carefully, in the light of the considerations just stated, with the existing Hebrew text, in order to determine on which side the superiority lies.

1. The Version that is of greatest importance for purposes of textual criticism is that known as the *Septuagint*. In the case of the Pentateuch, this Version dates, no doubt, from the third century

[1] In Prof. Workman's *Text of Jeremiah* (1889), the neglect to observe this second precaution has led to disastrous consequences: a very large proportion of the examples cited, p. 283 ff., in the 'Conspectus of the Variations' presuppose no difference in the Hebrew text read by the translator, but are due simply to the fact that the translator did not make it his aim to produce a word-for-word version. See a criticism by the present writer in the *Expositor*, May, 1889, pp. 321–337.

B.C.—according to tradition from the reign of Ptolemy Philadelphus, B.C. 285–247: the subsequent parts of the OT. were probably completed gradually in the course of the two following centuries, for the differences of style and method exhibited by the different books shew that the whole cannot be the work of a single hand. The characteristics of the LXX are best learnt from actual study of it, though illustrations, so far as the Books of Samuel are concerned, are given below. In some books, the translation is much more literal than in others; in difficult passages, especially such as are poetical, the translators have evidently been often unable to seize the sense of the original. Except in such passages as Gen. 49. Dt. 32. 33, the Pentateuch is the best translated part of the historical books: the Psalter is tolerably well done, and though few Psalms are wholly free from error, the general sense is fairly well expressed: the translation of Isaiah is poor and paraphrastic; those of Job and the Minor Prophets are often unintelligible. In the case of Jeremiah the text represented by LXX deviates so considerably from the Massoretic text as to assume the character of a separate recension. There are few books of the OT. in which the Massoretic text may not, more or less frequently, be emended with help of the LXX[1]; but the LXX Version of Samuel, parts of Kings, and Ezekiel, is of special value, as the MS. (or MSS.) on which the Massoretic text of these books is based, must have suffered more than usually from corrupting influences.

2. The *Targums* are Aramaic Versions made for the use of the Jews, in Palestine or Babylon, when Hebrew ceased to be generally spoken. These are of various and not always certain date. According to tradition, the Targum that was first committed to writing, in the first century, was that on Job; but other of the Targums undoubtedly embody traditional interpretations that were

[1] And naturally, sometimes, of other Ancient Versions as well. A *minimum* of such necessary emendations may be found in the margin of the Revised Version: a larger selection—the majority, at least as it appears to the present writer, not less necessary—is afforded by the notes in the 'Variorum Bible,' published by Eyre and Spottiswoode.

current orally before they were definitely fixed in writing. The Targum was originally an extemporaneous translation and interpretation of successive verses of Scripture, delivered by the מְתוּרְגְּמָן in the public worship of the Synagogue. From the circumstances of its origin it lent itself readily to expansion: edification, rather than literal translation, was the aim of the מתורגמן; and hence the very paraphrastic character which the Targum—especially that on the Later Prophets—is apt to assume. In the historical books, however, except in poetical passages (as Gen. 49, Jud. 5, 1 Sam. 2, 1–10, 2 Sam. 23, 1–7), the Targum is as a rule tolerably literal. The Targum on the Former and Later Prophets is ascribed to Jonathan ben Uzziel[1].

3. The Syriac Version, commonly known as the *Peshiṭto* (ܦܫܝܛܬܐ ܕܡܫܠܡܐ *editio simplex*), originated in the needs of the large Syriac-speaking population N. and N.-E. of Palestine, whose literary centre was Edessa. No historical details respecting its origin have come down to us: already Theodore of Mopsuestia (fourth cent.) declares that it is not known who translated the Scriptures into Syriac; but it is generally considered to date, at least in the main, from the early part of the second cent. A. D. Like the Septuagint, the Peshiṭto is not the work of a single hand; and the style of the different books, or groups of books, varies. Mainly, no doubt, the translators were either Jews, or (more probably) Jewish Christians. Thus the translation of the Pentateuch, for instance, often adheres closely to ancient Jewish exegesis[2], traces of which are also discernible in other books, especially in the Chronicles, the translation of which has additions and embellishments, imparting to it quite the character of a Targum[3]. Job, on the other hand, is literal: while the translation of the Psalms is strongly influenced by the Septuagint, with which it often remarkably agrees, where both deviate from the Hebrew.

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[1] For fuller particulars, see the art. *Targum* (by E. Deutsch) in Smith's *Dictionary of the Bible;* and Bacher in the *ZDMG.* xxviii. p. 1 ff.

[2] See especially J. Perles, *Meletemata Peschitthoniana* (Vratislaviae, 1859).

[3] Sig. Fränkel, *Die Syr. Übersetzung zu den BB. der Chronik* (1879).

4. After the destruction of Jerusalem in A. D. 70, a reaction began in Jewish circles against the use of the LXX, partly, as seems probable, originating in opposition to the Christians (who from the times in which the NT. was written had been accustomed to quote the LXX as an authoritative Version of the OT.), partly in a growing sense of the imperfections of the Septuagint translation, and of its inadequacy as a correct representation of the Hebrew original. Hence arose in the second cent. A. D. the three improved Greek Versions of the OT., those of *Aquila*, *Theodotion*, and *Symmachus*. Aquila and Theodotion are both mentioned by Irenaeus (iii. 21) writing c. A. D. 180: Symmachus lived probably somewhat later. Of these translators, Aquila was a Jewish proselyte of Pontus. His method was that of extreme literalness[1], which he carried to such an extent, that he sought to represent words which had acquired derived meanings in accordance with their etymology, and even to reproduce particles for which Greek possessed no proper equivalent[2]. Jerome on Is. 8, 14 mentions a tradition that Aquila was a pupil of R. Aqiba; and the statement is confirmed by the character of his translation. For R. Aqiba, at the beginning of the second cent. A. D., introduced a new system of interpretation, laying exaggerated stress upon even syllables and letters, quite in the manner followed by Aquila[3].

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[1] Δουλεύων τῇ Ἑβραικῇ λέξει, Origen, Ep. ad Africanum, § 2.

[2] Jerome, Ep. 57 ad Pammachium: quia Hebraei non solum habent ἄρθρα sed et πρόαρθρα, ille κακοζήλως et syllabas interpretatur et literas, dicitque (ἐν κεφαλαίῳ ἔκτισεν ὁ θεὸς) σὺν [את] τὸν οὐρανὸν καὶ σὺν τὴν γῆν. ה *locale* he represented by -δε, as Ὠφείρδε 1 Ki. 22, 49; Κυρήνηνδε 2 Ki. 16, 9. As examples of etymologizing renderings may be quoted στιλπνότης for יצהר, διεδηματίσαντό με for כתרוני ψ. 22, 13, ἐκλεκτάνθητε for הֻבָּרוּ Is. 52, 11, τενοντοῦν for יָרַץ, etc. Sometimes, in genuine Rabbinic fashion [e. g. Gen. 41, 43 Targ.], he treated a word as a compound: thus 1 Sam. 6, 8 בארגז is rendered by him ἐν ὄφει κουρᾶς as though = בְּאֶרֶג זָז; ψ. 16, 1 מכתם ταπεινόφρων καὶ ἁπλοῦς (מך תם), 72, 21 אשתונן πῦρ καπνιζόμενον (אש תונן). See more in the Prolegomena to Dr. Field's *Hexapla*, p. xxi ff., or in the art. *Hexapla* (by Dr. C. Taylor) in the *Dictionary of Christian Biography*.

[3] Illustrations may be found in Dr. Pusey's *What is of Faith as to Everlasting Punishment?* p. 80 ff.; Grätz, *Gesch. der Juden*, iv. 53 ff.

The version of Theodotion was rather a revision of the LXX than a new translation, and hence frequently agrees with it. Renderings of Theodotion have often found their way into MSS. of the LXX, sometimes as doublets, sometimes as insertions made with the view of supplying apparent omissions (1 Sam. 17, 12–31 in cod. A). In the case of Daniel, Theodotion's version superseded that of the LXX, and occupies its place in ordinary MSS. and editions [1].

Symmachus was an Ebionite (Eus. *Hist. Eccl.* vi. 17). He is praised by Jerome as frequently clever and successful in his renderings: not slavish like Aquila, and yet reproducing, often with happy accommodations to Greek idiom, the sense of the original [2].

These three translations are not preserved in their entirety: they have been transmitted only in fragments, chiefly through the work of Origen, which is now to be described.

Origen (A.D. 185–254), observing not only the variations between the Septuagint and the Heb. text current in his day, but also the variations between different MSS. of the Septuagint itself, undertook the task of recovering, if possible, the true text of the Septuagint, partly by aid of the Hebrew, partly by aid of the other Greek Versions. For this purpose, he arranged the different texts which he wished to compare in six parallel columns; the work thus formed being known in consequence as the *Hexapla.*

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[1] The LXX version of Daniel was first published from a unique MS. in 1772. In Tisch.'s edition it stands at the end of the second volume. Renderings agreeing remarkably with Theodotion's version occur in the NT. and writers of the early part of the second century: it has hence been conjectured that his version of this book is based upon an earlier Greek translation independent of the LXX (Salmon, *Introd. to the N. T.*, ed. 3, p. 586 ff.).

[2] Illustrations are given in abundance by Dr. Field, *Hexapla*, p. xxxi f.; for instance, in his use of the ptcp., of adverbs, of compounds, 1 Sam. 22, 8 LXX (literally) *ἐν τῷ διαθέσθαι τὸν υἱόν μου διαθήκην*, Symm. *συντιθεμένου τοῦ υἱοῦ μου*; Gen. 4, 2 LXX *καὶ προσέθηκε τίκτειν*, Symm. *καὶ πάλιν ἔτεκεν*; Pr. 15, 15 טוב לב Symm. *ὁ εὐθυμῶν*; Is. 9, 15 נשוא פנים *αἰδέσιμος*; 1 Sam. 25, 3 טובת שכל LXX *ἀγαθὴ συνέσει*, Σ. *εὐδιανόητος*; *ib.* רע־מעללים LXX *πονηρὸς ἐν ἐπιτηδεύμασι*, Σ. *κακογνώμων*; 2 Sam. 12, 8 כהנה וכהנה LXX *κατὰ ταῦτα*, Σ. *πολλαπλασίονα*.

In the first column, he placed the Hebrew text; in the second, the Hebrew transcribed in Greek characters; in the third and fourth, Aquila and Symmachus respectively; in the fifth, the Septuagint; in the sixth, Theodotion. In the Septuagint column, additions, to which nothing corresponded in the Hebrew, were marked by an obelus prefixed (÷ . . . . . ⊿)[1]; omissions, where words standing in the Hebrew were not represented in the Greek, were filled in by him, usually from Theodotion, and noted similarly by an asterisk (※ . . . . . ⊿)[1]. In cases where copies of the LXX differed between themselves, it is probable that Origen adopted silently the reading that agreed most closely with the Hebrew. Proper names, also, which the original translators had sometimes transliterated with some freedom, sometimes expressed in accordance with the older pronunciation, or which in other cases had become corrupted by transcription, Origen assimilated to the current Hebrew text. The manuscript of this great work was preserved for long in the library of Pamphilus in Caesarea; Jerome collated it specially for his own use; but it perished after the seventh cent. A. D., though in what manner is not known. Copies of the *whole* work were probably never made; but the Septuagint column was edited separately by Eusebius and Pamphilus, and was widely used. At the same time, the more important variants from the Versions of Aq. Theod. and Symm., contained in the other columns, were often excerpted; and many of these have thus been preserved

[1] The sign ⊿ indicates the *close* of the words to which the obelus or asterisk refers.

The following is the important passage in which Origen himself describes both the motive and plan of his work: Νυνὶ δὲ δηλονότι πολλὴ γέγονεν ἡ τῶν ἀντιγράφων διαφορά, εἴτε ἀπὸ ῥαθυμίας τινῶν γράφεων εἴτε ἀπὸ τόλμης τινῶν μοχθηρᾶς τῆς διορθώσεως τῶν γραφομένων, εἴτε ἀπὸ τῶν τὰ ἑαυτοῖς δοκοῦντα ἐν τῇ διορθώσει προστιθέντων ἢ ἀφαιρούντων. Τὴν μὲν οὖν ἐν τῇ διορθώσει τῆς παλαιᾶς διαθήκης διαφωνίαν, θεοῦ δίδοντος, εὕρομεν ἰάσασθαι κριτηρίῳ χρησάμενοι ταῖς λοιπαῖς ἐκδόσεσιν . . . καὶ τινὰ μὲν ὠβελίσαμεν ἐν τῷ Ἑβραικῷ μὴ κείμενα οὐ τολμήσαντες αὐτὰ πάντη περιελεῖν, τινὰ δὲ μετ' ἀστερίσκων προσεθήκαμεν, ἵνα δῆλον ᾖ ὅτι μὴ κείμενα παρὰ τοῖς Ο' ἐκ τῶν λοιπῶν ἐκδόσεων συμφώνως τῷ Ἑβραικῷ προσεθήκαμεν, καὶ ὁ μὲν βουλόμενος πρόσηται αὐτά, ᾧ δὲ προσκόπτει τὸ τοιοῦτον ὃ βούλεται περὶ τῆς παραδοχῆς αὐτῶν, ἢ μή, ποιήσῃ (*Comm. in Matth.* xv. § 14).

to us, partly through citations made by the Fathers, partly from the margins of other MSS. In particular, Origen's text of the LXX (called the *Hexaplar* text), with many such marginal variants, was translated into Syriac by Paul, Bishop of Tella, in A. D. 617–18; and a peculiarly fine MS. of this translation (containing the prophetical and poetical books), preserved in the Ambrosian Library at Milan, has been published in facsimile by Ceriani. The most complete edition of the remains of the Hexapla is that of the late Dr. Field (Oxford, 1875), who has shewn remarkable skill in recovering from the renderings of the Syriac translation the original Greek.

Origen's work was projected with the best intentions: and it has been the means of preserving to us much, of priceless value, that would otherwise have perished. But it did not secure the end which he had in view. Origen did not succeed in restoring the genuine translation of the LXX. He *assumed* that the original Septuagint was that which agreed most closely with the *Hebrew text as he knew it:* he was guided partly by this, partly by the other Versions (Aq. Theod. Symm.), which were based substantially upon it: and where the Septuagint text differed from the current Hebrew text, he systematically altered it to bring it into conformity with it. This was a step in the wrong direction. Where a passage appears in two renderings, the one free, the other agreeing with the existent Hebrew text, it is the *former* which has the presumption of being the more original: the latter has the presumption of having been altered subsequently, in order that it might express the Hebrew more closely. Origen, no doubt, freed the text of the LXX from many *minor* faults; but in the main his work tended to obliterate the most original and distinctive features of the Version. To discover the Hebrew text used by the translators we must recover, as far as possible, the text of the Version *as it left the translators' hands;* and Origen's labours, instead of facilitating, rather impeded this process. In addition to this, the practical effect of the method adopted by Origen was not to improve the purity of the LXX MSS. themselves; for not only were the signs which he himself used to indicate additions and omissions often

neglected, as the Hexaplar text of the LXX was transcribed, but the Hexapla, from its very nature, encouraged the formation of *mixed* texts or recensions, so that, for instance, MSS. arose exhibiting side by side the genuine LXX and corrections introduced from Theodotion.

For the recovery of the genuine text of the LXX, the following canons have been laid down by Lagarde[1].

1. The MSS. of the Greek translation of the OT. are all either immediately or mediately the result of an eclectic process: it follows that he who aims at recovering the original text must follow an eclectic method likewise. His only standard will be his knowledge of the style of the individual translators: his chief aid will be the faculty possessed by him of referring the readings which come before him to their Semitic original, or else of recognizing them as corruptions originating in the Greek.

2. If a verse or part of a verse appears in both a free and a slavishly literal translation, the former is to be counted the genuine rendering.

3. If two readings co-exist, of which one expresses the Massoretic text, while the other can only be explained from a text deviating from it, the latter is to be regarded as the original.

The first of these canons takes account of the fact that existing Greek MSS. exhibit a more or less *mixed* text, and justifies us in not adhering exclusively to a single MS.: a given MS. may contain on the whole the relatively truest text of the LXX; but other MSS. may also in particular instances, in virtue of the mixed origin of the text which they exhibit, preserve genuine Septuagintal renderings. The second and third canons formulate the principle for estimating double renderings in the same MS., or alternative renderings in different MSS., and derive their justification from the fact that the general method followed by later revisers and correctors was that of assimilating the renderings of the LXX to the Hebrew text (the 'Hebraica veritas') current in their day. The

[1] *Anmerkungen zur Griech. Übersetzung der Proverbien*, p. 3.

process, however, of recovering the genuine Septuagintal rendering, from two or more variants, can be successfully carried on only by the continuous comparison of the existing Hebrew text: it is this which affords us a *general* idea of what, in a given passage, is to be expected, and supplies us with a criterion for estimating the relative originality of the variants that may come before us. An illustration may be taken from Jud. 5, 8, cited by We. from Ewald. Cod. A there reads *σκεπη νεανιδων σιρομαστων ανηφθη και σιρομαστης*. These words are evidently corrupt; how are they to be restored? The Massoretic text is מגן אם יִרְאֶה ורמח. This gave the clue, which enabled Ewald to explain and restore the words quoted. The Hebrew shews that they contain a double rendering, which must be read *σκέπην ἐὰν ἴδω καὶ σιρομάστην* and *σκέπη ἐὰν ὀφθῇ καὶ σιρομάστης*, and that the first—either a *freer* rendering of אם יראה, or presupposing the variant אם אראה—is the true reading of the LXX. But this could hardly have been determined, or at least could not have been determined with the same assurance, without the guidance afforded by the Hebrew text itself[1].

Of course, after the application of Lagarde's canons, the two all-important questions still await the textual critic; whether, viz., the reading which deviates from the Massoretic text is actually based upon a *divergent* text, or is simply a freer rendering of the *same* text, and whether, further, supposing the former alternative to be the more probable, the divergent text is superior or not to the Massoretic text. And these two questions can only be determined by help of the general considerations alluded to above (p. xl). Illustrations will be afforded by the notes in the present volume. In very many cases the answer is apparent at once, but not un-

[1] Various readings which exist only in the *Greek*, and disappear when the Greek is translated back into Hebrew, are, of course, only indirectly, and in particular cases, of importance for the textual critic, who is interested primarily in such variants alone as presuppose a *different* Hebrew original: thus in Jud. 1, 4. 5. 17 *ἔκοψαν* (B) and *ἐπάταξαν* (A) equally express the Hebrew ויכו; in 1 Sam. 5, 4 *τὰ ἐμπρόσθια* and *τὸ πρόθυρον* and *ἀμαφεθ* all equally represent the same Hebrew term המסתן. Variants of this kind are frequent in MSS. of the LXX.

frequently more difficult cases arise, in which the answer is by no means immediately evident, or in which the arguments on both sides may be nearly equally balanced. It is the judgment and acumen displayed in handling the more difficult cases which arise under these two heads, that mark a textual critic of the first order, and distinguish, for example, Wellhausen, in a conspicuous degree, both from Thenius on the one side, and from Keil on the other.

According to a well-known passage of Jerome, *three* main recensions of the Septuagint prevailed in antiquity, that of *Hesychius* in Egypt, that of *Lucian* in Asia Minor and Constantinople, that of *Origen* in Palestine[1]. The Manuscripts containing the recensions of Hesychius and Origen are not certainly known[2]; though Ceriani with some reason supposes the latter to be contained in the Syriac version of the Hexaplar text, mentioned above, and in the allied Cod. 88 of Holmes and Parsons and the Cod. Sarravianus[3]; that of Lucian has been edited (as far as Esther) by Lagarde, and will be spoken of below.

The three principal MSS. of the LXX are the Vatican (B), the Sinaitic (ℵ or S), and the Alexandrian (A). The Vatican MS. is complete with the exception of Gen. 1, 1—46, 28. 2 Sam. 2, 5–7. 10–13. ψ. 105, 27—137, 6; the Sinaitic MS. is defective for nearly the whole of Gen.—2 Esdras, in the rest of the OT. the only serious lacuna is Ezekiel; the Alexandrian MS. is complete except for Gen. 14, 14–17. 15, 1–5. 16–19. 16, 6–9. 1 Sam. 12,

[1] Preface to Chronicles (printed at the beginning of the Vulgate): Alexandria et Aegyptus in Septuaginta suis *Hesychium* laudat auctorem; Constantinopolis usque Antiochiam *Luciani* martyris exemplaria probat; mediae inter has provinciae Palestinos codices legunt quos ab *Origene* elaboratos Eusebius et Pamphilus vulgaverunt: totusque orbis hac inter se trifaria varietate compugnat. The last of these recensions is naturally the source of the *Hexaplar* text spoken of above; and Jerome states elsewhere (I 635 Vallarsi) that it was read ('decantatur') at Jerusalem and in the churches of the East.

[2] Lagarde, *Mittheilungen*, ii. 52.

[3] *Le recensioni dei LXX e la versione latina detta Itala*, Estratto dai *Rendiconti* del R. istituto Lombardo, Serie II, vol. xix, fasc. IV (Milan, 1886), p. 2. Lagarde, *l. c.* p. 56, says that he knows of one MS. of the Octateuch (in private hands), not yet collated, which 'almost certainly' contains it.

18—14, 9. ψ. 49, 20—79, 11. That of all MSS. of LXX, B (with which ℵ frequently agrees) exhibits *relatively* the purest and most original Septuagintal text, is generally allowed: that it contains double renderings, and has otherwise not escaped corruption, will appear presently (p. lvi ff.)[1]. The Alexandrian MS. exhibits a text which has been systematically corrected so as to agree more closely with the Hebrew: proof of this is afforded by almost any page: thus 1 Sam. 1, 1 where cod. B has Ἄνθρωπος ἦν ἐξ Ἀρμαθαιμ Σειφα, cod. A has Καὶ ἐγένετο ἄνθρωπος εἷς ἐξ Ἀρμαθαιμ Σωφιμ = ויהי איש אחד מן הרמתים צופים. The two best editions of the LXX are that of Dr. Swete[2], which contains the text of B with the variants of ℵ and four other uncials on the margin, and that of Lagarde containing the recension of Lucian[3]. The readings of other MSS. must, however, sometimes be consulted (for they may preserve readings of importance); these, so far as they have been collated, are chiefly to be found in the great work of Holmes and Parsons[4].

Lucian's recension of the Septuagint. In the apparatus criticus of Holmes and Parsons four MSS., 19, 82, 93, 108, are cited

[1] Respecting the recension to which B presumably belongs, its text exhibits affinities with the Hexaplar text which lead Dr. Hort to infer (*Academy*, Dec. 24, 1887) that it is taken from a MS. (or MSS.) partly akin to the MS. (or MSS.) upon which Origen based the text of the LXX column of his Hexapla. This view has been accepted by Cornill (*Gött. Gelehrte Nachrichten*, 1888, pp. 194–6), who abandons now the hypothesis formerly propounded by him tentatively (*Ezechiel*, pp. 81, 84, 95) that B is itself *based* upon the Hexaplar text of Origen, on the ground chiefly that the forms of Hebrew proper names which it exhibits shew no influence of the corrections introduced by Origen into the LXX text, so that it cannot be dependent upon Origen's text. Comp. Ceriani, *l.c.* p. 7: B 'exhibits the unrevised text of LXX, as it was before Origen.'

[2] *The Old Testament in Greek according to the Septuagint*, vol. i [as far as 4 Kings], Cambridge, 1887. This edition when completed will supersede that of Tischendorf. Till vol. ii has appeared, the readings of B ℵ A, in the rest of the OT., if exactness be required, must be ascertained from Nestle's collation (published at the end of the sixth and subsequent editions of Tischendorf's text).

[3] *Librorum Veteris Testamenti Canonicorum Pars Prior* [as far as Esther] *Graece Pauli de Lagarde studio et sumptibus edita* (Gottingae, 1883).

[4] *Vetus Testamentum Graecum cum variis lectionibus*, Oxonii, 1798–1827. See Swete, p. ix.

frequently as agreeing together in exhibiting a text considerably different from that of either B or A. That these MSS. preserved in some cases important readings of superior originality even to those of B was noticed by Wellhausen in 1871[1], though he did not perceive the full bearing of the fact, or pursue the subject further beyond observing that Vercellone had remarked that the readings of these MSS. often coincided with those of the Itala, or pre-Hieronymian Latin Version of the OT. That these MSS. exhibit in fact the recension of Lucian appears to have been first recognized by Ceriani in 1863[2]. The same conclusion was arrived at also by Lagarde[3], who pointed to the numerous agreements between the text of these MSS. (to which he adds 118) and the citations of Chrysostom, who, as a priest of Antioch, and Bishop of Constantinople, would presumably, in accordance with Jerome's statement, make use of this recension; and its correctness was further established by Dr. Field[4], who shewed that the text of the same four MSS. corresponded with readings cited in the Syriac Hexaplar text with the letter *L*. Lucian was a priest of the Church of Antioch, who suffered martyrdom at Nicomedia, A.D. 312: according to the passage of Suidas cited below[5], he prepared with great pains a revised edition of the Septuagint, which he sought by comparison with the Hebrew to free from the corruptions which by accident or design had in process of time been introduced into it. One large

[1] *Der Text der Bücher Samuelis*, pp. 221–4.

[2] *Monumenta Sacra et Profana*, ii. 2 (1864), pp. 76, 98, 102 (specially codd. 19, 108, 118, and the Complut. text); also (for the Lamentations) *ib.* i. (1861), on Lam. 2, 22 *end.* 3, 7. 22. 29. 30. 33. 63. 4, 7 etc., where the agreement of Theodoret is also noted. See also Ceriani's opinion as cited in Dr. Field's *Hexapla*, ii. 429 (published originally in 1869).

[3] *Pars Prior* etc. Preface, pp. vii–xiv.

[4] *Hexapla*, p. lxxxvii.

[5] S. v. Λουκιανὸς ὁ μάρτυς· οὗτος τὰς ἱερὰς βίβλους θεασάμενος πολὺ τὸ νοθὸν εἰσδεξαμένας, τοῦ γε χρόνου λυμηναμένου πολλὰ τῶν ἐν αὐταῖς, καὶ τῆς συνεχοῦς ἀφ' ἑτέρων εἰς ἕτερα μεταθέσεως, καὶ μέντοι καί τινων ἀνθρώπων πονηροτάτων, οἱ τοῦ Ἑλληνισμοῦ προεστήκεισαν, παρατρέψαι τὸν ἐν αὐταῖς θελησάντων νοῦν, καὶ πολὺ τὸ κίβδηλον ἐνσκευασαμένων, αὐτὸς ἁπάσας ἀναλαβὼν ἐκ τῆς Ἑβραΐδος ἐπανεκώσατο γλώττης, ἣν καὶ αὐτὴν ἐς τὰ μάλιστα ἦν ἠκριβωκὼς πόνον τῇ ἐπανορθώσει πλεῖστον εἰσενεγκάμενος.

class of alterations made by Lucian affect, however, only the literary form of the Septuagint: they consist namely in the substitution of synonyms (as παρεγένετο for ἦλθεν, ἐπολέμησε for παρετάξατο, τὸ ἀρεστὸν for τὸ ἀγαθὸν) for the words originally used by the translators. Obviously variants such as these do not point to a different reading of the Hebrew. Double renderings also occur frequently in Lucian's recension, i.e. retaining the normal Septuagintal version of a passage, he placed beside it a rendering expressing more closely the current Hebrew text, either framed by himself, or (more probably) adopted from particular MSS., or other translators. But what imparts to Lucian's work its great importance in the criticism of the O. T., is the fact that it embodies renderings, not found in other MSS. of the LXX, which presuppose a Hebrew original self-evidently superior in the passages concerned to the existing Massoretic text. Whether these renderings were derived by him from MSS. of the LXX of which all other traces have disappeared, or whether they were based directly upon Hebrew MSS. which had preserved the genuine reading intact, whether in other words they were derived mediately or immediately from the Hebrew, is a matter of subordinate moment: the fact remains that Lucian's recension contains elements resting ultimately upon Hebrew sources, which enable us to correct, with absolute certainty, corrupt passages of the Massoretic text. Several instances will be found in the notes in the present volume. In some of these, it is instructive to notice, a conjectural emendation made by a modern scholar has proved to be afterwards confirmed by the testimony of Lucian[1]. The full gain from this quarter is in all probability not yet exhausted: a number of passages, selected from the Books of Kings, in which the Massoretic text may be emended by the help of Lucian's recension, are noticed by I. Hooykaas[2]. 'Let him who would himself investigate and advance learning, by

[1] So in 2 Ki. 15, 10 Grätz's clever conjecture (*Gesch. der Juden*, ii. 1, p. 99) ביבלעם for the un-Hebraic קבל־עם is confirmed by Lucian.

[2] *Iets over de Grieksche vertaling van het oude Testament* (Rotterdam, 1888), p. 12 ff.

the side of the other Ancient Versions, accustom himself above all things to the use of Field's *Hexapla*, and Lagarde's edition of the Recension of Lucian[1].'

4. We reach now the Latin Versions. Of these the first is the *Old Latin* Version, used by early Latin Fathers, as Tertullian (died c. 220), Cyprian (d. 257), Lactantius, Lucifer of Cagliari (d. 371), and Augustine[2]. This Version exists only in a more or less fragmentary form, derived partly from MSS., partly from quotations in the Fathers. Of the OT. the most complete part is that of the Pentateuch, published by Ulysse Robert from a Lyons manuscript (Paris, 1881): in the Books of Samuel only fragments are extant derived from the sources just named. Of these fragments, such as were known at the time were published by Sabatier in 1743 in his great work, *Bibliorum Sacrorum Antiquae Versiones Latinae:* Vercellone in 1864 in vol. ii of the *Variae Lectiones Vulgatae Latinae Bibliorum editionis* printed other considerable extracts from the margin of a Gothic MS. at Leon in Spain[3]; three fragments, discovered in the bindings of some books at Magdeburg (II 2, 29—3, 5 [also 1 Ki. 5, 2–9^{a}]) and Quedlinburg (I 9, 1–8^{a}; 15, 10–17^{a}), were edited by von Mülverstedt in 1874[4]: two other fragments, discovered similarly at Vienna, were published in 1877[5]; in 1885

[1] Klostermann, *Die Bücher Sam. u. Könige* (1887), p. xl.

The Complutensian Polyglott exhibits the text of Lucian. Holmes' MS. 108 = Vatican 330 is the manuscript which was sent in 1513–4 by Leo X to Spain for the use of the editors of that Polyglott. As Vercellone has pointed out, the minutes relating to the loan and return of the MS. still exist in the Vatican Library (Delitzsch, *Fortgesetzte Studien zur Entstehungsgesch. der Compl. Polygl.*, Leipzig, 1886, p. 2).

[2] Comp. Ziegler, *Die Lateinischen Bibelübersetzungen vor Hieronymus* (1879); Herzog, *RE*², art. *Lateinische Bibelübersetzungen* (by O. F. Fritzsche).

[3] *Variae Lectiones*, ii. pp. xxi–xxii, 179, etc.: comp. i. pp. xciii–xcv.

[4] *Zeitschrift des Harzvereins*, 1874, pp. 251–63. The two Quedlinburg fragments were re-edited by W. Schum in the *Stud. u. Kritiken*, 1876, p. 123 f. (1 Ki. 5, 9^{b}–6, 11^{a} has recently been recovered from the same source: A. Düning, *Ein neues Fragment des Quedlinburger Itala-Codex*, 1888).

[5] *Augustissimae Bibliothecae Caesareae Regiae Palatinae Vindobonensis Praefecto Doctori Ernesto Birk munerum publicorum feliciter peracto XL annorum cyclo gratulantes qui a Bibliotheca sunt Veteris Antehieronymianae Versionis*

J. Belsheim edited some longer fragments (of other parts of the OT. as well as 1–2 Sam.) from a palimpsest MS. at Vienna[1]. The Old Latin Version does not, as a rule, possess an independent value for the textual criticism of the OT., for it was not made immediately from the Hebrew, but was formed upon the Greek. As the extant parts of it shew that it existed in different recensions[2], it becomes a matter of importance to inquire how these are related to one another, and upon what MSS., or family of MSS., of the LXX they are based. As will be shewn below (p. lxxvii ff.), in the Books of Samuel the recensions which we possess are based upon a text agreeing with that of Lucian.

More important for our present purpose is the Latin Version of Jerome, commonly known as the *Vulgate*[3]. Jerome began his labours as a translator by merely revising the Old Latin; but ultimately made a new Version directly from the Hebrew. He had originally learnt Hebrew as a youth[4], and after having dropped the study for a while, resumed it in his later years, after his migration to Bethlehem in 386. The Books of Samuel and Kings were published first (c. 393), but the whole work was not completed till 405. For the purpose of perfecting his knowledge

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Libri II Regum sive Samuelis Cap. X. 18—*XI.* 17 *et Cap. XIV.* 17–30 *principem editionem dedicant inlustratam Tabulis Photographicis* (Vindobonae, MDCCCLXXVII). Cited as Vind.[1]

[1] *Palimpsestus Vindobonensis* antiquissimae Vet. Test. Translationis latinae fragmenta e codice rescripto eruit et primum edidit Johannes Belsheim Christianiae, 1885 (1 Sam. 1, 14—2, 15. 3, 10—4, 18. 6, 3–15. 9, 21—10, 7. 10, 16—11, 13. 14, 12–34. 2 Sam. 4, 10—5, 25. 10, 13—11, 18. 13, 13—14, 4. 17, 12—18, 9). Cited as Vind.[2] (One column of this MS., containing II 11, 2–6, had been published previously, as a specimen, by Eichenfeld and Endlicher, *Analecta Grammatica*, Vindob. 1837, p. ix.)

[2] Which according to some (especially Ziegler) were independent *versions*.

[3] On the Vulgate generally, see the elaborate article by Mr. (now Professor) Westcott in Smith's *Dictionary of the Bible*: on its relation to the Hebrew text of the OT. in particular, the careful monograph of W. Nowack, *Die Bedeutung des Hieronymus für die alttestamentliche Textkritik* (Göttingen, 1875), should by all means be consulted.

[4] Preface to Daniel (printed at the beginning of editions of the Vulgate); Ep. 125, § 12 (Migne, i. 1079),—an interesting passage, too long to quote.

of Hebrew, and also subsequently for assistance in the translation of particular books, Jerome engaged the help of Jewish teachers, to whom in his commentaries he more than once alludes[1], and from whom no doubt he derived the Rabbinical interpretations which occur from time to time in the pages of the Vulgate[2]. Though his Version was made afresh from the Hebrew, he did not disdain to avail himself of the labours of his predecessors, and consulted constantly the Greek Versions (both the LXX and Aq. Theod. Symm.), the renderings of which he frequently quotes and discusses. He was especially prone to be guided by Symmachus. Where the Vulgate exhibits a rendering which deviates alike from the Hebrew text and from the LXX, the clue to its origin will generally be found in one of the other Greek translations, especially in that of Symmachus (see pp. lxxxii–lxxxiv).

NOTE.—For the recovery of the original text of the LXX, much yet remains to be done. The first step is the more accurate collation of MSS. for the purpose, if possible, of grouping them in families, or recensions. Upon this field of study Lagarde stands pre-eminent (comp. Cornill, *Ezech.*, p. 63): and his researches, which it is hoped may soon be completed, will lead probably to important results.

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[1] Ep. 84, § 3: Putabant me homines finem fecisse discendi. Veni rursum Ierosolyma et Bethleem. Quo labore, quo pretio Baraninam nocturnum habui praeceptorem! Timebat enim Judaeos, et mihi alterum exhibebat Nicodemum. Preface to Chron.: Denique cum a me litteris flagitassetis ut vobis librum Paralipomenon Latino sermone transferrem, de Tiberiade quemdam legis doctorem qui apud Hebraeos admirationi habebatur assumpsi: et contuli cum eo a vertice, ut aiunt, usque ad extremum unguem; et sic confirmatus ausus sum facere quod iubebatis. Preface to Job: Memini me ob intelligentiam huius voluminis Lyddaeum quemdam praeceptorem, qui apud Hebraeos primus haberi putabatur, non parvis redemisse nummis. On Am. 3, 11 he alludes to the 'Hebraeus qui me in sacris Scripturis erudivit:' similarly on Zeph. 3, 8. Gal. 3, 14 al. On Hab. 2, 15: Audivi Lyddae quemdam de Hebraeis qui *sapiens* apud illos et *δευτεράντης* [= חָנָא] vocabatur narrantem huiuscemodi fabulam, etc. On Zech. 14, 20: quod cum ab Hebraeo quaererem quid significaret, ait mihi, etc.

[2] Comment. on Is. 22, 17 on גבר: Hebraeus autem qui nos in Veteris Testamenti lectione erudivit *gallum gallinaceum* transtulit. (See the Comm. of Rashi *ad loc.*) Comp. M. Rahmer, *Die Hebräischen Traditionem in den Werken des Hieronymus* (Breslau, 1861); continued (with reference to Hosea) in Frankel's *Monatschrift*, 1865, pp. 216, 460; 1867, p. 107; 1868, p. 419.

§ 4. *Characteristics of the Chief Ancient Versions of Samuel*[1].

1. The Septuagint.

A. Features which presumably are not original elements in the Version, or due to the translators themselves.

(*a*) Examples of double renderings ('doublets'): these are frequently connected by *καί*:—

I 1, 16 Luc. מרב שיחי = *ἐκ πλήθους ἀδολεσχίας μου καὶ ἐκ πλήθους ἀθυμίας μου.*

1, 26 עמכה = *ἐνώπιόν σου μετά σου.*

2, 24 אל בני כי לוא טובה השמעה אשר אנכי שמע = *μή, τέκνα, ὅτι οὐκ ἀγαθὴ ἡ ἀκοὴ ἣν ἐγὼ ἀκούω, μὴ ποιεῖτε οὕτως ὅτι οὐκ ἀγαθαὶ αἱ ἀκοαὶ ἃς ἐγὼ ἀκούω.*

3, 17 *end* אליך = *σοὶ ἐν τοῖς ὠσίν σου.*

4, 14–16[a] (10 אל עלי) = [14 *καὶ ἤκουσεν* Ἠλει *τὴν φωνὴν τῆς βοῆς καὶ εἶπεν* Τίς *ἡ βοὴ τῆς φωνῆς ταύτης; καὶ ὁ ἄνθρωπος σπεύσας εἰσῆλθεν καὶ ἀπήγγειλεν τῷ* Ἠλει· 15 *καὶ* Ἠλει *υἱὸς ἐνενήκοντα ἐτῶν, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐπανέστησαν καὶ οὐκ ἔβλεπεν*] *καὶ εἶπεν* Ἠλει *τοῖς ἀνδράσιν τοῖς παρειστηκόσιν αὐτῷ* Τίς *ἡ φωνὴ τοῦ ἤχους τούτου;* 16 *καὶ ὁ ἀνὴρ σπεύσας προσῆλθεν* Ἠλει *καὶ εἶπεν αὐτῷ.* In LXX 14 is a doublet to 15[b]–16[a]: 15[b]–16[a] represent the original LXX of 14–16[a] Heb., 15 Heb. being accidentally omitted; the omission was afterwards supplied, a closer rendering of 14 Heb. being given at the same time.

5, 4 ושתי כפות ידיו כרתות אל־המפתן = *καὶ ἀμφότερα τὰ ἴχνη χειρῶν αὐτοῦ ἀφῃρημένα ἐπὶ τὰ ἐμπρόσθια ἁμαφεθ ἕκαστοι, καὶ ἀμφότεροι οἱ καρποὶ τῶν χειρῶν αὐτοῦ πεπτωκότες ἐπὶ τὸ πρόθυρον.*

6, 7 Luc. אשר לא עלה עליהם עול = *ἄνευ τῶν τετεγμένων ἐφ' ἃς οὐκ ἐπετέθη ζύγος* (*ἄνευ τῶν τετ.* = אשר לא עליהם עול We.).

6, 8 ושלחתם אתו = *καὶ ἐξαποστελεῖτε αὐτὴν, καὶ ἀπελάσατε αὐτήν.*

6, 12 Luc. במסלה אחת הלכו הלך וגעו = *ἐν τρίβῳ εὐθείᾳ ἐπορεύοντο· ἐκοπίων . . . ἐν ὁδῷ μιᾷ ἐπορεύοντο πορεύουσαι καὶ βοῶσαι* (*ἐκοπ.* = יִגְעוּ for וְגָעוֹ).

[1] Only the more salient features can be noticed.

10, 2 Luc. בצלצח = *μεσημβρίας ἀλλομένους μεγάλα* (see note).

14, 40 Luc. ויאמר אל כל ישראל אתם תהיו לעבר אחד ואני ויונתן בני נהיה לעבר אחד ויאמרו העם אל שאול הטוב בעיניך עשה = *Καὶ εἶπε Σαουλ πάντι ἀνδρὶ Ἰσραηλ Ὑμεῖς ἔσεσθε εἰς δουλείαν, καὶ ἐγὼ καὶ Ἰωναθαν ὁ υἱός μου ἐσόμεθα εἰς δουλείαν. καὶ εἶπεν ὁ λαὸς πρὸς Σαουλ Τὸ ἀρεστὸν ἐνωπίον σου ποίει· καὶ εἶπε Σαουλ πρὸς τὸν λαὸν Ὑμεῖς ἔσεσθε εἰς ἓν μέρος, καὶ ἐγὼ καὶ Ἰωναθαν ἐσόμεθα εἰς ἓν μέρος.* Here a second translation, correcting the strange mistranslation of LXX, is inserted in the text out of its proper place.

14, 47 לכד המלוכה = *ἔλαχεν τοῦ βασιλεύειν, κατακληροῦται ἔργον* (המלכה read as הַמְּלָאכָה = הַמְּלָכָה)[1].

15, 3 והחרמתם את כל אשר לו ולא תחמל עליו = *καὶ Ἱερειμ καὶ πάντα τὰ αὐτοῦ καὶ οὐ περιποιήσῃ ἐξ αὐτοῦ καὶ ἐξολεθρεύσεις αὐτόν· καὶ ἀναθεματιεῖς αὐτὸν καὶ πάντα τὰ αὐτοῦ καὶ οὐ φείσῃ ἀπ' αὐτοῦ.* Here each verb is rendered twice (*ἐξολεθρ.* = החרים as *v.* 9. 15 al.), והחרמתם being represented moreover a third time by *καὶ Ἱερειμ.*

16, 16 וטוב לך = *καὶ ἀγαθόν σοι ἔσται καὶ ἀναπαύσει σε.* (The combination of two renderings, though accepted by Th. as the original text, has the effect, as We. remarks, of putting the effect before the cause.)

18, 28 Luc. ומיכל בת־שאול אהבתהו = *καὶ* [*Μελχυλ ἡ θυγατὴρ αὐτοῦ καὶ*] *πᾶς Ἰσραηλ ἠγάπα αὐτόν.* Here by the side of the genuine LXX rendering is inserted a second translation expressing the later (and corrupted) Hebrew text: see note.

20, 9 עליך = *ἐπί σε . . . εἰς τὰς πόλεις σου* (עריך).

21, 14 (13 LXX) ויתהלל בידם ויתו על דלתות השער = *καὶ προσεποιήσατο ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἐτυμπάνιζεν* (= וַיִּתֹּף) *ἐπὶ ταῖς θύραις τῆς πόλεως καὶ παρεφέρετο ἐν ταῖς χέρσιν αὐτοῦ καὶ ἔπιπτεν ἐπὶ τὰς θύρας τῆς πόλεως.* Each verb is represented in the Greek twice.

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[1] Lucian combines the two renderings rather cleverly: *κατακληροῦται τὸ ἔργον τοῦ βασιλεύειν*: cf. 12, 2 (the addition of *ἐκ τοῦ νῦν*). 16, 20 (p. lix). 17, 2. 21, 12.

23, 1 והמה שסים את־הגרנות = *καὶ αὐτοὶ διαρπάζουσιν καταπατοῦσιν τοὺς ἅλως.* (*καταπατέω*=שסה 14, 48; = שסס 17, 53.)

II 6, 2 מבעלי יהודה = *ἀπὸ τῶν ἀρχόντων Ἰουδα ἐν ἀναβάσει* (i. e. במעלה for מבעלי [see p. lxviii]; Klo.'s view is less probable)[1].

While 'doublets' are thus not infrequent even in Cod. B, they are peculiarly characteristic of the recension of Lucian[2]. When Lucian found in his MSS. two divergent renderings of a passage, he systematically *combined* them, producing thereby what would be called in the terminology of New Testament criticism 'conflate readings.' As my friend, Prof. Sanday, reminds me, this method of combining different readings is characteristic of the Syrian school of critics, from whom the modern 'Textus Receptus' of the NT. is essentially derived. The application of the same method, at approximately the same time and place, to the text of both Testaments must be due to some common influence, even if (as has been conjectured[3]) it be not Lucian himself to whom the Syrian recension of the NT. is due.

(*b*) Corruptions originating in the Greek text itself in the process of transmission. Where by the change of one or two letters the Greek may be brought into conformity with the Hebrew, it is more probable, as a rule, that the variation originated in the Greek only (especially if it is one that might be facilitated by the context), than that it is due to a difference in the Hebrew text used by the translators:—

I 4, 19 ותכרע *ἔκλαυσεν* from *ὤκλασεν* (We.): see 1 Ki. 8, 54. 19, 18.—9, 24 וירם *ἤψησεν* (probably) a corruption of *ὕψωσεν* (cf. *ὑψόω* 2 Ki. 2, 13. 6, 7), induced by the context.—10, 2 בנבול בנימין *ἐν τῷ ὄρει* for *ἐν τῷ ὁρίῳ*[4].—13, 4 וַיַּעֲלוּ *ἀνέβησαν* corrupted likewise

[1] See also the notes on I 20, 30 (Luc.). 27, 8[b]. II 13, 16. 14, 6. 15, 17 f. 19, 44. 20, 18–19. 22. 21, 1. 5.

[2] Add, from Lucian, I 1, 6. 2, 11. 4, 18. 6, 8. 7, 16. 8, 8. 12. 10, 27[b]—11, 1[a]. 12, 2. 3. 14, 7. 33. 15, 29. 32. 16, 14. 18. 17, 2 (*οὗτοι*=אֵלֶּה). 18. 22. 25, 14. 41 *end.* 26, 17. 27, 8[a]. 28, 23. 31, 9 etc.

[3] Westcott and Hort, *The New Testament in the Original Greek*, ii. 138. For examples of 'conflate' readings, see *ib.*, p. 94 ff.

[4] Luc. *ἐν τοῖς ὁρίοις.* The same corruption Jud. 2, 9 (cod. A). *ψ.* 78, 54[a]. Ez. 11, 10. 11: the converse one Mal. 1, 3.

through the influence of the context for ἀνεβόησαν (וַיִּצְעֲקוּ—LXX do not recognize the *Nif.* of this verb: cf. 11, 7). So 14, 20 ἀνέβη for ἀνεβόησε (as in A).—14, 5 (see note).—*ib.* מול *bis*, ἐρχόμενῳ 'to one coming . . .,' from ἐχόμενον *close to* (so Luc.), which represents מול Nu. 22, 5. Dt. 11, 30.—14, 45 Luc. ἔλεον (from ὁ λαὸς [עָם read as עַם] to bring the meaning into some relation with the context).—15, 23 θεράπειαν (from θεραφιν).—16, 20 Luc. γόμον (from γομορ, adapted so as to harmonize with חמור=ὄνον).—17, 40 τελείους (from λείους).—18, 7 ותענינה Luc. ἐξήρχοντο (for ἐξῆρχον).—21 Luc. ἐν ταῖς δυνάμεσιν (for δυσὶν A).—20, 11 ונצא καὶ μένε for καὶ ἴωμεν (We.).—15 εὑρεθῆναι prob. for ἐξαρθῆναι (as A).—26, 10 παιδεύσῃ (for παίσῃ).—II 17, 9 ΒΟΥΝΩΝ from ΒΟΘΥΝΩΝ.—16 καταπείσῃ (for καταπίῃ).—23, 8 στρατιώτας (probably for τραυματίας: see *v.* 18).—9 ἀνεβόησεν (for ἀνέβη: cf. the reverse change above)[1]. Cf. II 14, 20 δόλον.

Compare from other books: 2 Ki. 3, 21 ויצעקו מכל חגר חגרה ומעלה καὶ ἀνεβόησαν ἐκ παντὸς περιεζωσμένοι ζώνην καὶ εἶπον Ω for καὶ ἐπάνω under the influence of the preceding (incorrect) ἀνεβόησαν; 23, 5. 11 וישבת κατέκαυσε for κατέπαυσε; ψ. 4, 8 מעת ἀπὸ καρποῦ for ἀπὸ καιροῦ; 17, 14 ישבעו בנים ἐχορτάσθησαν ὑείων[2] (swine's flesh!) from υἱῶν; 31, 16 עתתי οἱ κλῆροί μου from οἱ καιροί μου; 39, 6 מפחות παλαιὰς from παλαιστὰς (as A); 44, 13 במחיריהם ἐν τοῖς ἀλαλάγμασιν αὐτῶν from ἀλλάγμασιν[3]; 49, 9 וחדל ἐκοπίασεν from ἐκόπασεν

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[1] Comp. in proper names: I 5, 1 Ἀβεννηρ; 17, 1 Ἰδουμαίας; 21, 2 (see note) Ἀβειμελεχ; 25, 43 (B). 29, 11 (A, B, Luc.) יזרעאל Ἰσραηλ; 25, 44 Luc. τῷ ἐκ Γολιαθ; 30, 14 Γελβουε; II 2, 2 al. Ἀχινοομ ἡ Ἰσραηλεῖτις; 8, 7 Ἱεροβοαμ; 10, 6. 8 מעכה Ἀμαληκ; 11, 21. 22 Ἀβειμελεχ υἱὸν Ἱεροβοαμ; 12, 30 Μελχολ (usually for מיכל); 14, 27 *end* Ἀβιαθαρ.

Sometimes, also, constantly, as אביגיל Ἀβιγαια (no doubt A for A); מיכל Μελχολ; איש־בשת Ἰεβοσθε (but in II 3–4 Μεμφιβοσθε); עבד־אדם Ἀβεδδαρα (Luc. Ἀβεδδαδαν); בת־שבע Βηρσαβεε; I Ki. 1–2 (throughout) אדניה Luc. Ὀρνια (cf. II 3, 4 B Ὀρνειλ, A Ὀρνιας). Comp. נון Ναυη. But where the incorrect form is *constant*, it is probable that it is due generally to the translators, and is not a mere error of transcription.

[2] Whence *saturati sunt porcina* found its way into some copies of the Old Latin Version and is mentioned by Augustine, e. g. IV. 73 (Bened.) 'ubi dictum est "saturati sunt porcina" non nulla exemplaria "saturati sunt filiis" habent: ex ambiguo enim graeco interpretatio duplex evenit' (quoted by Lagarde in his *Probe einer neuen Ausgabe der lateinischen Übersetzungen des Alten Testaments*, Göttingen, 1885, p. 40).

[3] Comp. Land, *Anecdota Syriaca*, iv. 190: and Field's note *ad loc.*

(see Amos 7, 5); 69, 27 חלליך *τραυμάτων μου* from *τραυματίων σου*; 89, 21 בשמן קדשי *ἐν ἐλέει ἁγίῳ* from *ἐλαίῳ*; 139, 9 שחר *κατ' ὀρθὸν* from *κατ' ὄρθρον* (A); Jer. 15, 10 לא נשיתי ולא נשו בי *οὔτε ὠφέλησα, οὔτε ὠφέλησέν με οὐδείς*, already noted by Origen as a *γραφικὸν ἁμάρτημα* for *ὠφείλησα, ὠφείλησεν*. Cf. p. 60 *note*.

B. Features due presumably to the translators themselves :—

(*a*) The translators are apt to be very literal, representing Hebrew expressions not by idiomatic Greek equivalents, but by word-for-word renderings: thus I 3, 6 *προσέθετο καὶ ἐκάλεσεν*; 8 al. *προσέθετο καλέσαι*; II 2, 28 al. *προσέθετο τοῦ* . . .—3, 10 al. כפעם בפעם *ὡς ἅπαξ καὶ ἅπαξ*.—4, 7 al. אתמול שלשם *ἐχθὲς καὶ τρίτην*.—*ib.* (see note) היתה כזאת *γέγονε τοιαύτη*.—6, 7 *ἀπὸ ὄπισθεν αὐτῶν*.—7, 8 *μὴ παρασιωπήσῃς ἀφ' ἡμῶν τοῦ μὴ βοᾷν*.—7, 14. 17, 1 al. בין . . . ובין *ἀνὰ μέσον* . . . *καὶ ἀνὰ μέσον*.—18, 22 חפץ ב' *θέλειν ἐν*; 25 *βούλεσθαι ἐν*.—20, 21 ממך והנה *ἀπὸ σοῦ καὶ ὧδε*.—22 ממך והלאה *ἀπὸ σοῦ καὶ ἐπέκεινα*.—24, 7 *μηδαμῶς μοι παρὰ Κυρίου* (מיהוה), *εἰ ποιήσω* . . .—28, 17 *λαλεῖν ἐν χειρί τινος*.—II 18, 4 אל יד השער *ἀνὰ χεῖρα τῆς πύλης*.—24, 3 כהם וכהם *ὥσπερ αὐτοὺς καὶ ὥσπερ αὐτοὺς* (contrast Dt. 1, 11—by a different hand—ככם *ὡς ἐστὲ χιλιοπλασίως*).

The pron. of 1 pers. sing. (when expressed in the Hebrew) is sometimes curiously represented by the *substantive* verb :—

II 11, 5 *ἐγώ εἰμι ἐν γαστρὶ ἔχω*; 12, 7 *καὶ ἐγώ εἰμι ἐρυσάμην σε*; 15, 28 *ἐγώ εἰμι στρατεύομαι*; 18, 12 *καὶ ἐγώ εἰμι ἵστημι*; 20, 17 *Ἀκούω ἐγώ εἰμι*; 24, 12 *τρία ἐγώ εἰμι αἵρω ἐπὶ σέ*; 17 *ἰδοὺ ἐγώ εἰμι ἠδίκησα*[1]. Comp. 7, 29 *ὅτι σὺ εἶ* . . . *ἐλάλησας*[2].

(*b*) They even translate not unfrequently wholly regardless of the sense :—1, 26 בי *ἐν ἐμοί*.—5, 6 וישמם *καὶ ἐπήγαγεν αὐτοῖς* (וַיְשִׂמֵם, the suffix construed as a *dative*: Ges. § 121. 4).—8, 3 אחרי הבצע *ὀπίσω τῆς συντελείας*.—8, 16 ועשה למלאכתו *καὶ ἀποδεκατώσει* (וְעָשַׂר) *εἰς*

[1] So sometimes in other books, as Jud. 5, 3. 11, 35. 37. 1 Ki. 2, 2.

[2] From II 2, 7 (incl.) there is a singular change in the rendering of גם, which is now often represented by *καί γε*: II 2, 7. 11, 12. 17. 21. 24. 12, 14. 13, 36. 14, 6. 7. 15, 20. 24. 16, 23. 17, 5. 10. 12. 16. 18, 2. 22. 26. 27. 19, 20. 40. 43. 20, 16. 21, 20. (So before in A and Luc. but not in B, as I 1, 6 L. 8, 8 L. 18, 5 A L. 19, 24 A. 24, 11 L. II 2, 6 A. 3, 19 A; and in other books sometimes in B, as Jud. 1, 22. 2, 10. 17. 3, 22 al. 1 Ki. 1, 6. 48 al.)

τὰ ἔργα αὐτοῦ.—12, 2 וְשַׁבְתִּי καὶ καθήσομαι (יָשַׁבְתִּי).—12, 25 תִּסָּפוּ προστεθήσεσθε (as though תִּסָּפוּ from יָסַף): so 27, 1.—14, 38 τὰς γωνίας τοῦ Ἰσραηλ.—14, 40 לְעָבֶר εἰς δουλείαν ([לעבד[ה]).—15, 11 παρακέκλημαι (so II 24, 26 παρεκλήθη: נִחַם=παρακαλέω; hence παρακέκλημαι derived mechanically to express the *Nifal*).—18, 21 וּתְהִי καὶ ἦν (וַתְּהִי) ἐπὶ Σαουλ (!) χεὶρ ἀλλοφύλων.

(*c*) A Hebrew word not understood, or treated incorrectly as a proper name, or if of a technical character, is often transliterated: I 1, 24 οἰφι, νεβελ [10, 3 ἀσκόν].—2, 18 ἐφουδ[1] βαρ.—28 al. ἐφουδ[1].—32 (cod. A) κραταίωμα μουων.—9, 12. 13 al. Βαμα.—10, 5 al. ναβλα.—13, 3 Νασειβ.—14, 1 εἰς Μεσσαβ τῶν ἀλλοφύλων (but 13, 23 ὑπόστασις).—6. 11. 12. 15 Μεσσαφ.—23 τὴν Βαμωθ.—33 ἐν Γεθθαιμ (for בְּגַתָּיִם!).—16, 20 γομορ (see note).—17, 18 Luc. ἐρουβα.—20, 19 παρὰ τὸ ἐργαβ ἐκεῖνο.—20 εἰς τὴν Ἀρματταρει.—21 γοῦζαν.—41 ἀπὸ τοῦ ἀργαβ.—25, 18 οἰφι, γομορ.—32. 39 Luc. Βαρουχ.—30, 8. 15. 23 γεδδουρ (for גְּדוּד).—II 3, 33. 34 Ναβαλ.—12, 31 Luc. במלבן ἐν Μαδεββα (no doubt Δ for Λ).—15, 28 and 17, 16 Ἀραβωθ.—15, 32 ἕως τοῦ Ῥοως (Luc. Ῥως: so 16, 1); 17, 19 ἀραφωθ.—29 σαφφωθ.—21, 20 Μαδων.—23, 9 Luc. ἐν Σερραμ (for בחרמם).—13 εἰς Καδων.—24, 7 Μαψαρ.

And so in other books: as Gen. 28, 19 ואולם לוז καὶ Οὐλαμμαυς (!). Jos. 7, 24 עמק עכר Ἐμεκαχωρ. Jud. 1, 19 כי רכב ברזל להם ὅτι Ῥηχαβ διεστείλατο αὐτοῖς. 3, 3 עד לבוא חמת ἕως Λαβω Ἐμαθ. 6, 26 מעון Μαουεκ. 8, 7 ἀβαρκηνειν. 9, 27 καὶ ἐποίησαν ἐλλουλειμ. 41 ἐν Ἀρημα. 18, 29 ואולם ליש καὶ Οὐλαμαις. 20, 48 מעיר מחם ἀπὸ πόλεως Μεθλα. 2 Ki. 2, 14 אף הוא ἀφφω. 3, 4 נקד νωκηθ. 10, 10 אסוא ἀφφω. 12, 5–7 βεδεκ. 9 [see Stade, *ZATW.* 1885, p. 289 f.]. 23, 4 שרמות σαλημωθ. 5 χωμαρειμ, μαζουρωθ, etc.

Sometimes the translation and transliteration are found side by side, giving rise to a species of doublet:—I 5, 4 (p. lvi) ἀμαφεθ.—6, 8 ἐν θέματι βερεχθαν (A ἀργοζ).—11. 15 καὶ τὸ θέμα ἐργαβ (A ἀργοζ).—7, 4 τὰ ἅλση Ἀσταρωθ (העשתרות, as *v.* 3. 12, 10, taken as=האשרות, which is regularly rendered ἅλση).—10, 5 ἀνάστεμα . . . . Νασειβ.—14, 25 Ἰααλ (see note).—15, 3 Ἰερειμ (p. lvii).—8 Ἰερειμ ἀπέκτεινεν (for החרים).—32 Luc. ἐξ Ἀναθωθ τρέμων.—21, 2 ἐν τῷ τόπῳ τῷ λεγο-

[1] In the Pentateuch represented regularly by ἐπωμίς.

μένῳ Θεοῦ πίστις (as though אֶל (אָ)מֻנָה) *Φελλανει Μαεμωνὶ* (for במקום פלני אלמני).—7 *συνεχόμενος Νεεσσαραν* (נְעָצָר).—23, 14 *ἐν Μασερεμ ἐν τοῖς στενοῖς* (for בַּמְּצָדוֹת read as במצרות).—19 *ἐν Μεσσαρα ἐν τοῖς στενοῖς* (for בַּמְּצָדוֹת).—24, 23 *εἰς τὴν Μεσσαρα στενὴν* (for עַל־הַמְּצוּדָה).

(*d*) There is a tendency in the version to make slight additions for the purpose of giving an explanation or otherwise filling out the sense: thus I 1, 5 + *ὅτι οὐκ ἦν αὐτῇ παιδίον. ἰδ.* + *ὑπὲρ ταύτην.* 14 (*τὸ παιδάριον*) *Ἤλει. ἰδ.* + *καὶ πορεύου ἐκ προσώπου Κυρίου.* 21 + *ἐν Σηλωμ.* 2, 12 *Ἤλει* (*τοῦ ἱέρεως*). 28 *end* + *εἰς βρῶσιν.* 29 (*ἀναιδεῖ*) *ὀφθαλμῷ* (see note). 5, 12 *οἱ* (*ζῶντες καὶ*) *μὴ ἀποθανόντες.* 9, 15 + *πρὸς αὐτόν.* 10, 4 *δύο* (*ἀπαρχὰς*) *ἄρτων.* 11, 10 *πρὸς Ναας* (*τὸν Ἀμμανίτην*). 15, 17 + *πρὸς Σαουλ.* 23[b]. 16, 12 *ἀγαθὸς ὁράσει* (*κυρίῳ*); and afterwards + *πρὸς Σαμουηλ* and *ὅτι οὗτός ἐστιν* (*ἀγαθός*). 17, 36. 43 + *καὶ εἶπε Δαυειδ Οὐχὶ ἀλλ' ἢ χείρων κυνός.* 19, 8 + *πρὸς Σαουλ.* 20, 28 *εἰς Βηθλεεμ* (*τὴν πόλιν αὐτοῦ πορευθῆναι*). 21, 4 *end* + *καὶ φάγεται.* 25, 26 *τοῦ μὴ ἐλθεῖν εἰς αἷμα* (*ἀθῶον*). 31 *end* + *ἀγαθῶσαι αὐτῇ.*

(*e*) Hebrew writers are apt to leave something to be supplied by the intelligence of their readers: thus the subject of a verb is often not expressly named, and the object is either not named or indicated merely by a pronoun, the context, intelligently understood, sufficiently fixing the meaning. In such cases, however, there was a temptation sometimes even to a scribe of the Hebrew, but still more to a translator, to facilitate the comprehension of the reader, or to preclude some misapprehension which he contemplated as possible, by inserting explicitly the imperfectly expressed subject or object. Cases in which MT. and LXX vary in the presence or absence of subject or object are numerous. Thus I 2, 28 אתו *τὸν οἶκον τοῦ πατρός σου.*—3, 18[b] ויאמר *καὶ εἶπεν Ἤλει.*—6, 20[b] *καὶ πρὸς τίνα ἀναβήσεται* (*κιβωτὸς κυρίου*) *ἀφ' ἡμῶν;* 9, 6 *τὸ παιδάριον.*—24 *καὶ εἶπε* (*Σαμουηλ τῷ Σαουλ*).—12, 5 ויאמר אליהם *καὶ εἶπε Σαμουηλ πρὸς τὸν λαόν.*—15, 27 *καὶ ἐκράτησε* (*Σαουλ*).—16, 12 משחהו *χρῖσον τὸν Δαυειδ*, etc.

Hence Wellhausen lays down the canon that 'if LXX and MT. differ in respect of a subject, it is probable that the original text had neither.'

I 2, 20b והלכו למקומו, LXX *καὶ ἀπῆλθεν ὁ ἄνθρωπος εἰς τὸν τόπον αὐτοῦ.* The original text was והלך למקומו.—7, 14 ואת נבולן הציל ישראל מיד פלשתים, LXX *καὶ τὸ ὅριον Ἰσραηλ ἀφείλαντο κ.τ.λ.* Both MT. and LXX may be accounted for by the assumption of an original ואת נבולן הציל מיד פלשתים.—10, 22 וישאלו, LXX *καὶ ἐπηρώτησεν Σαμουηλ.* The original text had וישאל.—11, 9 ויאמרו למלאכים, LXX *καὶ εἶπεν τοῖς ἀγγέλοις.* Originally ויאמר, here best read as a singular 'on account of the definiteness of the message' (We.).—15 וימליכו, LXX *καὶ ἔχρισε Σαμουηλ.*—17, 39b ויסרם דוד מעליו, LXX *καὶ ἀφαιροῦσιν αὐτὰ ἀπ' αὐτοῦ.* Originally only ויסרם מעליו, fixed in MT. to a sing. by the addition of דוד, read by LXX as וַיְסִרֵם.—30, 20 ויקח דוד את־כל־הצאן, LXX *καὶ ἔλαβεν πάντα τὰ ποίμνια.* דוד almost certainly a false 'Explicitum:' see note.

On the Orthography of the Hebrew Text used by LXX.
(Comp. above, pp. xxx ff.)

(1) The number of cases in which LXX and MT. differ in respect of the number of a verb, or in which the MT. itself has one number where the other would be expected, makes it probable that there was a time when the final consonant was not always expressed in writing, and that when the *scriptio plena* was introduced an (apparent) singular was sometimes left, which ought to have become a plural. The omission was in some cases made good by the Massorites in the Qri, but not always.

Nu. 13, 22 ויעלו בנגב ויבא עד חברון (read ויבאו). 32, 25 ויאמר בני גד ובני ראובן. 33, 7. Jud. 8, 6. 1 Sam. 9, 4b. 19, 20 וירא (of the מלאכים just mentioned), LXX *καὶ εἶδαν.* 1 Ki. 13, 11 ויבוא בנו ויספרו־לו (the sequel ויספרום לאביהם shews that ויבוֹא בָנָו ויספר לו must have been intended: cf. LXX *ἔρχονται οἱ υἱοὶ αὐτοῦ καὶ διηγήσαντο*). 22, 49 (probably הלכ and כי נשבר האניות were intended by the author). ψ. 79, 7 אכל . . . השמו (contrast the *plurals* in Jer. 10, 25b).

The correction is made in the Qri (*Ochlah we-Ochlah*, No. 119), Gen. 27, 29 וישתחוו; 43, 28 ויקדו וישתחוו; Jud. 21, 20. 1 Sam. 12, 10. 13, 19 כי אמר פלשתים. 1 Ki. 9, 9. 12, 7. 2 Ki. 20, 18 יקח (as Is. 39, 7 יקחו; but the sing. may here stand: LXX *λήμψεται*). Est. 9, 27 (contrast *v.* 23). Ezr. 3, 3.

Elsewhere the sing. may be explained by the principle noticed on I 16, 4: Gen. 42, 25 ויעש להם כן sc. העושה (LXX *καὶ ἐγενήθη*; but וַיַּעַשׂ would be unnatural). 48, 1 ויאמר ליוסף sc. האומר (LXX *καὶ ἀπηγγέλη* = וַיֹּאמַר). 2 ויאמר ... וַיַּגֵּד (LXX *ἀπηγγέλη δὲ ... λέγοντες*).

Conversely MT. sometimes has a plural where LXX (not always rightly) read as a singular: I 7, 13 וכנעו פלשתים, LXX *καὶ ἐταπείνωσεν Κύριος* (comp. p. lxiii).—10, 23 וירצו ויקחֻהו, LXX both sing., i.e. ויריץ ויקחֻהו.—12, 9b וילחמו בם, LXX *καὶ ἐπολέμησεν*.—19, 21 וינדו, LXX *καὶ ἀπηγγέλη* (וינד—read in MT. as וַיַּגִּדוּ, by LXX as וַיַּגֵּד: so 1 Ki. 1, 23).—30, 1b וישרפו . . . ויכו . . . ועמלקי פשטו, LXX all sing. (as MT. itself sometimes in similar cases: 15, 6 ויסר קני, Nu. 14, 45. Jud. 6, 3).—20b ויאמרו, LXX *καὶ ἐλέγετο* (ויאמר, i.e. either וַיֹּאמֶרוּ or וַיֹּאמֶר—the latter not idiomatic).—21b וישאל, LXX *καὶ ἠρώτησαν αὐτὸν* (the subject is the men left behind). Comp. Gen. 25, 25 ויקראו שמו עשו, LXX *ἐπωνόμασεν*: *v.* 26 (in a similar context) MT. has ויקרא, LXX *ἐκάλεσεν*.

The correction is made in the Qrî (*Ochlah we-Ochlah*, No. 120): Jos. 6, 7 אל העם ויאמרו (ויאמר קרי) (the subject is Joshua). 9, 7 ויאמרו (ויאמר קרי) איש ישראל (the correction is here unnecessary). 1 Sam. 15, 16. 1 Ki. 12, 3. 12, 21. 2 Ki. 14, 13 ויבאו ירושלם ויפרץ . . . תפש (ויבא קרי) LXX *καὶ ἦλθεν*. Ez. 46, 9b יצאו (10b strangely *not* made). Neh. 3, 15 (comp. *v.* 14).

The case is particularly clear in some of the instances in which the phrase *ἀπηγγέλη* (or *ἀνηγγέλη*) *λέγοντες* occurs. This strange construction *κατὰ σύνεσιν*[1] might be supposed to have been forced upon the translators when they found what would only naturally be read by them as וַיַּגֵּד לֵאמֹר I 15, 12. 19, 19. II 6, 12. 15, 31 (MT. הגיד). 19, 1. 1 Ki. 1, 51[2]: but it is scarcely credible that they should have gone out of their way to use it for what in MT. stands as וינידו לאמר I 14, 33. 23, 1. 24, 2 (*λεγόντων*). II 3, 23. 1 Ki. 2, 39: in these instances, therefore, it can hardly be doubted that the original text had simply וינד, which was read by LXX as וַיַּגֵּד, but in MT. was resolved into וַיַּגִּדוּ.

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[1] Winer, *Grammar of N. T. Greek*, § lix. 11.

[2] So also Gen. 22, 20. 38, 13. 24 (cf. 45, 16. 48, 2). Jos. 10, 17. Jud. 16, 2 (in MT. וַיַּגֵּד has dropped out). 1 Ki. 2, 29. 41 (without לאמר).

(2) The MSS. used by the LXX translators—except, probably, in those parts of the OT. which were translated first—must have been written in an early form of the square character[1]. That it was not the unmodified archaic character appears clearly from the frequency with which letters, which have no resemblance to one another in that character, are interchanged in many parts of the Septuagint. For the same reason it can hardly have been very similar to the Egyptian Aramaic alphabet illustrated above. It was no doubt a transitional alphabet, probably a Palestinian one, of a type not greatly differing from that of Ḳefr-Bir'im (p. xxv). In this alphabet, not only are ו and י remarkably alike, but also ב and כ, and ב and מ (of which there appear to be clear instances of confusion in the Septuagint): ה, ח, and the final ם also approach each other. ד and ר resemble each other in most Semitic alphabets: so that from their confusion—next to that of ו and י, the most common in LXX—little can be inferred respecting the alphabet used[2].

Examples of letters confused in LXX :—

(*a*) MT. י, LXX ו: II 23, 7 ימלא *καὶ πλῆρες* (=ומלא): MT. ו, LXX י: I 2, 29 עון[מ] *ὀφθαλμῷ* (=עין). 12, 2 (p. lxi). 19, 22 בשכו *ἐν Σεφεὶ* (=בשפי). 24, 16 והיה *γένοιτο* (=יהיה): both changes together, 12, 3 עיני בו *ἀποκρίθητε κατ' ἐμοῦ* (=ענו בי).

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[1] So long ago Gesenius, *Gesch. d. Heb. Sprache u. Schrift* (1815), p. 158; for a more recent opinion, see K. Vollers in the *ZATW.* 1883, p. 230 f.

[2] It is true, the Kefr-Bir'im alphabet is considerably later than the LXX (as the *scriptio plena* alone would shew), but the Inscription of Benê Ḥezir, and those alluded to p. xxiv, *note* 1, appear to shew that an alphabet not differing from it materially was in popular use in Palestine at least as early as the Christian era: and if more abundant records had been preserved it would probably be found to begin at an earlier period still. The confusion of י and ו, and מ and ב (which cannot be explained from the old character) is in the Pent. so uncommon that it may be due to accidental causes: the books in which it is frequent can only have been translated after the change of character had been effected; the Pent. (as tradition states) may have been translated earlier. Possibly a large and discriminating induction of instances (in which *isolated* cases, especially of pr. names, should be used with reserve) might lead to more definite conclusions.

Very clear examples are afforded by the Psalms: MT. י, LXX ו:—

ψ. 2, 6 נְסַכְתִּי מלכי *κατεστάθην βασιλεὺς ὑπ' αὐτοῦ*=נִסַּכְתִּי מַלְכִּי.
16, 3 כל חפצי *πάντα τὰ θελήματα αὐτοῦ*=כל־חפצו.
20, 10 יענו *καὶ ἐπάκουσον ἡμῶν*=ועננו.
22, 17 כארי *ὤρυξαν*=כָּאַרִי.
32, 4 קיץ *ἄκανθαν*=קִיץ.
35, 16 לעני *ἐξεμυκτήρισάν με*=לעגו.
36, 2 בקרב לבי *ἐν ἑαυτῷ*=בקרב לבו.
38, 12 נגעי *ἤγγισαν*=נָגְעוּ (see 32, 6. 88, 4).
45, 12 והשתחוי לו *καὶ προσκυνήσουσιν αὐτῷ*=והשתחו לו.
46, 5 קדש משכני *ἡγίασε τὸ σκήνωμα αὐτοῦ*=קִדֵּשׁ מִשְׁכָּנוֹ.
50, 21 הָיִיתָ *ἀνομίαν*=הַיּוֹת (see 52, 2).
58, 4 דברי כזב *ἐλάλησαν ψευδῆ*=דברו כזב.
69, 33 דרשי אלהים *ἐκζητήσατε*=דרשו.
73, 7 עינמו *ἀδικία αὐτῶν*=עֲוֹנָמוֹ.
10ª עמו *ὁ λαός μου*=עמי.
76, 12–13 יבצר: *τῷ φοβερῷ καὶ ἀφαιρουμένῳ*=לנורא ובצר.
88, 16 נשאתי אמיך *ὑψωθεὶς δὲ ἐταπεινώθην*=נְשֵׂאתִי אֲמִיתֶךָ (see Lev. 25, 39, and cf. ψ. 106, 43).
90, 16 יִרְאֶה *καὶ ἴδε*=וּרְאֵה.
91, 6 ישוד *καὶ δαιμονίου*=וְשֹׁד (see 106, 37).
122, 6 ישליו *καὶ εὐθηνία*=וְשַׁלְוָה (*v.* 7).
144, 15ª אשרי *ἐμακάρισαν*=אֶשְׁרוּ,—a passage which shews how scrupulously the LXX expressed what they found in their MSS.; for in the parallel clause אשרי=*μακάριος*.

Add Is. 29, 13 וַתְּהִי יראתם אתי וג׳ *μάτην δὲ σέβονταί με κ.τ.λ.* (so Mt. 15, 8; Mk. 7, 6)=וַתְּהִי יִרְאָתָם אֹתִי.

Jer. 6, 9 עולל יעוללו *Καλαμᾶσθε καλαμᾶσθε*=עוללו עוללו.
10, 20 יצאני *καὶ τὰ πρόβατά μου*=וצאני.
Zech. 5, 6 עינם *ἡ ἀδικία αὐτῶν*=עֲוֹנָם, etc.

MT. ו, LXX י:—

ψ. 17, 11 אשורנו *ἐκβαλόντες με*=נִי ??? (perhaps Aram. אֲשָׁרַנִי).
12 דמינו *ὑπέλαβόν με*=דְּמוּנִי.

ψ. 22, 25 ממנו ἀπ' ἐμοῦ=ממני.

30 ונפשו לא חיה καὶ ἡ ψυχή μου αὐτῷ ζῇ=וְנַפְשִׁי לוֹ חָיָה.

41, 9 יצוק בו κατέθεντο κατ' ἐμοῦ=בי ?.

56, 8 על און ὑπὲρ τοῦ μηθενὸς=על אין.

59, 10 עזו τὸ κράτος μου=עזי (cf. *v.* 18).

62, 1 ידותן Ἰδιθουν[1].

5 משאתו τὴν τιμήν μου.

64, 7 וקרב προσελεύσεται=יִקְרַב.

65, 8 והמון לאמים ταραχθήσονται ἔθνη=יֶהֱמוּן לאמים (or יֶהֱמָיֻן).

68, 7 שכנו צחיחה τοὺς κατοικοῦντας ἐν τάφοις=?שֹׁכְנֵי.

73, 10b ומי מלא καὶ ἡμέραι πλήρεις=ימי מלא (καὶ added).

76, 7 נרדם ורכב וסוס ἐνύσταξαν οἱ ἐπιβεβηκότες τοὺς ἵππους=נרדמו רֹכְבֵי סוס.

91, 5 וסחרה κυκλώσει σε=יסחרך.

109, 10 ודרשו ἐκβληθήτωσαν=יִנְרְשׁוּ.

28 קמו οἱ ἐπανιστάμενοί μοι=קָמַי.

119, 3 אף לא פעלו עולה οὐ γὰρ οἱ ἐργαζόμενοι τὴν ἀνομίαν=אף לא פעלי עולה.

Add Ez. 48, 10b יהוה ἔσται=יהיה.

35 יהוה שמו ἔσται τὸ ὄνομα αὐτῆς=יהיה שמו.

Lam. 3, 22 כי לא תמנו οὐκ ἐξέλιπόν με=לא תַמְּנוּ (Ges. § 121. 4).

Sometimes both confusions occur in one word or verse :—

ψ. 35, 19 יקרצו עין καὶ διανεύοντες ὀφθαλμοῖς=וְקֹרְצֵי עין.

145, 5 ודברי λαλήσουσι=ידברו.

Jer. 6, 23 ועל סוסים ירכבו ערוך ἐφ' ἵπποις καὶ ἅρμασι παρατάξεται=על סוסים ורכב יַעֲרוֹךְ[2].

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[1] So in Kt. 39, 1. 77, 1. Neh. 11, 17. 1 Ch. 16, 38: and in LXX of 1 Ch. 9, 16 etc., where MT. has regularly ידותון.

[2] Instances such as Σειφ for צוף; Ἀγχους for אכיש; ψ. 8 *title* הנחית τῶν λήνων =הנחות; 27, 6 ירום ὕψωσε=ירים; 88, 11 אם רְפָאִים יקומו ἢ ἰατροὶ ἀναστήσουσι=אם לְפָאִים יקימו (cf. Is. 26, 14) are not cited, as the difference of pronunciation presupposed by LXX is due probably, not to confusion of ו and י, but to the absence of the *plena scriptio*.

That the MS. (or MSS.) upon which the Massoretic text is founded must also at one time or other have been written in a character in which י and ו were very similar, is clear from the frequency with which ו occurs with קרי י, and י

(*b*) MT. ר, LXX ד: I 4, 10 and 15, 4 רגלי *ταγμάτων* (as though דגלי; see Nu. 2, 2, etc.); 10, 24 ירעו *ἔγνωσαν*; 13, 3 and 14, 21 עברים *δοῦλοι*; 40 *bis* עבר *δουλείαν*; 19, 13 כביר *ἤπαρ* (כבד); 23, 15 בחרשה *ἐν τῇ Καινῇ*; 24, 3 Luc. צורי *τῆς θήρας* (ציד); II 19, 18 ועברה העברה *καὶ ἐλειτούργησαν τὴν λειτουργίαν*; 22, 21. 25 Luc. כָּבֹד *δόξαν*, *δοξασμὸς* (כָּבֵד).

MT. ד, LXX ר: I 17, 8 עבדים *Ἑβραῖοι*; 19, 22 גדל *ἅλω* (גרן); 21, 7, etc. *Δωὴκ ὁ Σύρος*; 23, 14. 19. 24, 1 מצדות *Μασερεμ, Μεσσαρα, ἐν τοῖς στενοῖς*; 24, 12 צדה *δεσμεύεις* (צרר); 30, 8 גדוד *γεδδουρ*; II 3, 4 אדניה, B *Ὀρνειλ*, A *Ὀρνιας*, Luc. *Ὀρνια* [so 1 Ki. 1–2 Luc., throughout]; 6, 10–12 (so 1 Ch. 13, 13. 14[a], but not 15, 24. 25, etc.) עבד אדם *Ἀβεδδορα* (as though עבר־ארה).

And often in other books.

(*c*) MT. ב, LXX מ: II 5, 20 בבעל פרצים *ἐκ τῶν ἐπάνω διακοπῶν* (=ממעל פרצים); 11, 21 f. תבץ *Θαμασι*; 21, 19 גב *Ῥομ*; and probably (though not certainly) in the following places where ב is rendered by *ἀπό*, *ἐκ*: I 4, 3. 25, 14 *end*. II 2, 31. 5, 24. 6, 1. 9, 4[b]. 16, 13. 18, 8. 19, 23. Cf. אבינדב *Ἀμειναδαβ*[1].

MT. מ, LXX ב: I 6, 20 עמד *διελθεῖν* (עבר); 9, 2 מן *ἐν*; 26 (see note); 14, 1; II 13, 34[a][2].

Other letters confused in LXX may be noted by the reader for himself. All cannot be reduced to rule: a certain number are

with קרי ו (*Ochlah we-Ochlah*, Nos. 80, 81, 134–148), the קרי being often, as 1 Sam. 22, 17. 25, 3. 2 Sam. 15, 20 (though not always), indisputably correct.

[1] See also ψ. 18, 14[a] (ἐξ as in ‖ 2 Sam. both LXX and MT.). 32, 3[b]. 78, 26[a]. 105, 36[a]. 119, 84[b]. 139, 13[b]. Pr. 10, 21 רגים *ὑψηλά* (רמים). 12, 3[a]. 24, 5[a]. 28, 12. 28 בקום *ἐν τόποις* (מקום: notice במקומות in the Inscr. of Kefr-Bir'im). 1 Ch. 7, 6 ומרי for ובדי Jos. 7, 1. Hos. 5, 13 and 10, 6 ירב *Ἰαρειμ*. 13, 9 בי LXX, Pesh. מי (rightly). Jer. 38, 24[b]. 46, 10[b]. Ob. 21. Jos. 8, 33 עמדים *παρεπορεύοντο* (cf. on II 15, 23).

[2] See also ψ. 45, 14[b] *ἐν*. 68, 23[b] (*ἐν* in spite of *ἐκ* 23[a]). 36[a]. 81, 7[b] (בדוד תעברנה for מדוד תעברנה). 104, 15[a]. 119, 68[b] (ומטיב read as ובטוב): cf. 70, 4 ישובו for ישמו 40, 16. Pr. 17, 10[b]. Jer. 21, 1 מעשיה *Βασαιου*. 46, 25 מנא *τὸν υἱὸν αὐτῆς* (בנה). Jos. 3, 16[b] עברו *εἱστήκει*. Sometimes, as ψ. 31, 8[b]. 135, 21[a]. Jer. 9, 18 (19). 20, 17, it may be doubtful whether the variation points to a difference of reading, as the LXX may have rendered loosely: but in most of the instances quoted, there seems no reason to suppose this.

due to *accidental* causes, as the partial illegibility of a letter in particular cases[1].

(3) According to Lagarde[2], the three letters ה, ם, ת, when occurring at the end of a word, were not written in the MSS. used by LXX, but represented by the mark of abbreviation (') which already appears on Hebrew coins. This is not improbable: though it may be doubted if it was in use universally. Certainly there are cases in which the difference between LXX and MT. may be readily explained by the supposition that a mark of abbreviation has been differently resolved (or overlooked) in one of the two texts[3]; but they are hardly numerous or certain enough to establish a rule, the differences being frequently capable of explanation in other ways; for instance, from textual imperfection or corruption, or from looseness of rendering on the part of the translators. Thus in the 2 pf., MT. has sometimes a pl. where LXX express a sing., and vice versa: but it is difficult to shew conclusively that such variations can only be explained in this manner; 2 sg. pf. masc. has often ה- in MT. (as נָתַתָּה), and the variation *may* have arisen from confusion between ה and ם; or again, as the variation often occurs in passages where the *number* of the pron. in the Hebrew changes, it may be due to an assimilating tendency on the part of the translators. Change of number is so frequent in Hebrew, according as the speaker or writer thinks of a group or of an individual belonging to, or representing, a group, that the variation may in such cases be original. In the case of numbers, as of persons, the temptation to assimilate to the context, or to define more closely what the Hebrew left undefined, or to adopt a more idiomatic usage in the construction of collective terms, would often be strong: so that, though there are, no doubt, exceptions, it is probable that variations of this kind between MT. and LXX are to be attributed,

[1] On graphical errors in MT., comp. (with reserve) Grätz, *Die Psalmen*, pp. 121–144, where they are classified and illustrated.

[2] *Anmerkungen zur griech. Übersetzung der Proverbien*, p. 4.

[3] Consider Lagarde's remarks on Pr. 2, 20ᵃ. 3, 18ᵇ. 7, 17ᵇ. 11, 15ᵇ. 13, 19ᵇ. 14, 10ᵇ. 15, 15ᵃ. 16, 13ᵇ. 16. 21, 23ᵇ.

as a rule, to the translators[1]. At the same time it may well be that abbreviations were in occasional use[2].

2. The Targum. The text deviates but rarely from MT. Only two features need here be noticed: (*a*) the tendency, in this as in other Targums, to soften or remove anthropomorphic expressions with reference to God: (*b*) the tendency to paraphrase.

(*a*) I 1, 3 to worship and sacrifice *before* Jehovah of Hosts (so 21); 10 was praying *before* Jehovah (so *v.* 26); 11 if the affliction of thine handmaid *is revealed before* Thee (Heb. if Thou seest)[3]; 19 *end* and the memory of her entered in before J. (ועל דוכרנה קדם י״י; Heb. ויזכרה י״י: so *v.* 11. 2, 21); 28 השאלתיו לי״י I have delivered him up that he may minister *before* J.; *ib.* שאול לי״י he shall minister *before* J.; 2, 11 ministered *before* J.; 25[b] כי חמץ י״י for it was pleasure (רעוא) *before* J. to slay them; 35 and I will raise up *before* me; 6, 17 as a guilt offering *before* J.; 7, 3 and worship *before* Him alone (so *v.* 4. 12, 10[b]); 17 and built an altar there *before* J.; 10, 17 gathered *before* J.; II 7, 5 shalt thou build *before* me a house? And so frequently.

מן קדם *from before* is employed similarly: I 1, 5 and children were withheld from her *from before* J. 20[b] for *from before* J. have

[1] So, for instance, I Sam. 5, 10[b]. 11; 29, 3 אתי *ἡμῶν*; 30, 22; 2 Sam. 10, 11 *bis;* Ex. 14, 25 אנוסה *φύγωμεν*; Jud. 11, 19 *end;* 20, 23. 28 etc.

[2] Unless, for instance, the translators found abbreviations in their text, such renderings as the following are difficult to account for: Jud. 19, 18 את בית יהוה *εἰς τὸν οἶκόν μου* = אל ביתי; Jer. 6, 11 חמת יהוה *τὸν θυμόν μου* = חמתי; 25, 37 אף יהוה *θυμοῦ μου* = אפי; and unless they could assume them, as something familiar, they would scarcely have been led to adopt these renderings: Jer. 2, 2[b]–3[a] אחרי קדש ישראל [repeated by error] *λέγει κύριος, ὁ ἅγιος Ἰσραηλ* (= אמר י׳ קדוש ישראל); 3, 19 איך *γένοιτο κύριε ὅτι* = אמן יהוה כי (א׳ י׳ כ׳): for *γένοιτο* = אמן see 11, 5); Jon. 1, 9 עברי אנכי *Δοῦλος κυρίου εἰμὶ ἐγώ* = עבד י׳ אנכי. Is. 53, 8 למו *εἰς θάνατον* = למות (למו׳). The supposed 'apocopated plural' in י־ (Ew. § 177[a]; Ges. § 87. 1[b]) is also best explained as an error due to the neglect of a mark of abbreviation: comp. Cheyne, critical note on Is. 5, 1; *ψ.* 45, 9. We. (p. 20) points to 14, 33 בגרתם LXX *ἐν Γεθθαιμ*, as proof that the abbreviation, though it might be used in some cases, at any rate was not universal.

[3] So constantly when ראה is used of God: as 9, 16. Gen. 29, 32. 31, 12. Ex. 3, 7. 9 etc.

I asked him. 3, 8b that it was called to the child *from before* the Lord[1]. 20 the request which was asked *from before* J. 6, 9 then *from before* him is this great evil done unto us[2]. 9, 9 to seek instruction *from before* J. (Heb. לדרש לאלהים). 15 and it was said to Samuel *from before* J. (so 17). 11, 7 and there fell a terror *from before* J. upon the people. 15, 10 and the word of prophecy was with Samuel *from before* J., saying (so II 7, 4). 26, 19 if *from before* J. thou art stirred up against me, let mine offering be accepted with favour, but if the children of men, let them be accursed *from before* J.

(*δ*) Paraphrastic renderings. These are very numerous, and only specimens can be given here: I 1, 12b and Eli waited for her till she should cease; 16 Dishonour not thy handmaid before a daughter of wickedness; 2, 11 בחיי עלי in Eli's lifetime (for אתרפני עלי); 32a and thou shalt observe and shalt behold the affliction that shall come upon the men of thy house for the sins which ye have sinned in my sanctuary; and after that I will bring good upon Israel; 3, 7a and Samuel had not yet learnt to know instruction *from before* J., and the prophecy of J. was not yet revealed to him; 19 and Samuel grew, and the Word (מימרא) of J. was his help[3]; 4, 8 who will deliver us from the hand of the 'Memra' of J. whose mighty works are these? 6, 19 and he slew among the men of B., because they rejoiced that they had seen the ark of J. exposed (כד גלי); and he killed among the elders of the people seventy men, and in the congregation 50,000; 7, 6 and poured out their heart in penitence as water before J.; 9, 5 they came into the land wherein was a prophet (for ארץ צוף: cf. 1, 1 מתלמידי נביא for צופים; see Hab. 2, 1 Heb.); 9, 12. 14. 25 בית אסחרותא dining-chamber (for הבמה: אסחרותא=הלשכה *v.* 22); 10, 5. 11 ספריא scribes (for נביאים); 15, 29 And if thou sayest, I will turn (repent)

[1] Such impersonal constructions are common in the Targums.

[2] On the יה retained mechanically from the Hebrew, in spite of the construction being varied, see the *Journal of Philology*, xi. 227 f.

[3] So often when Jehovah is said to be 'with' a person: 10, 7. 16, 18. 18, 14. Gen. 39, 2. 3 etc.

from my sin, and it shall be forgiven me in order that I and my sons may hold the kingdom over Israel for ever, already is it decreed upon thee from before the Lord of the victory of Israel, before whom is no falsehood, and who turns not from what He has said; for He is not as the sons of men, who say and belie themselves, who decree and confirm not; 25, 29 but may the soul of my lord be hidden in the treasury of eternal life (בגנז חיי עלמא) before J. thy God; 28, 19 (on the margin of the Reuchl. cod.: Lagarde, p. xviii. 10[1]) and to-morrow thou and thy sons shall be with me in the treasury of eternal life; II 6, 19 אשפר (see note); 20, 18 and she spake, saying, I remember now what is written in the book of the Law to ask peace of a city first [Dt. 20, 10]; so oughtest thou to ask at Abel whether they will make peace; 21, 19 and David the son of Jesse, the weaver of the veils of the sanctuary (Heb. אלחנן בן־יערי ארגים!), of Bethlehem, slew Goliath the Gittite.

3. The Peshiṭto. The Hebrew text presupposed by the Peshiṭto deviates less from the Massoretic text than that which underlies the LXX, though it does not approach it so closely as that on which the Targums are based. It is worth observing that passages not unfrequently occur, in which Pesh. agrees with the text of *Lucian*, where both deviate from the Massoretic text[2]. In the translation of the Books of Samuel the Jewish element alluded to above (p. xlii) is not so strongly marked as in that of the Pent.; but it is nevertheless present, and may be traced in certain characteristic expressions, which would hardly be met with beyond the reach of Jewish influence. Expressions such as 'to say, speak, worship, pray, sin *before* God,' where the Hebrew has simply *to* God, are, as we have seen, a distinctive feature of the exegesis embodied in the Targums; and they meet us similarly in the Peshiṭto version of Samuel. Thus 1, 10 prayed *before* the Lord (so 26. 7, 5. 8. 9. 8, 6. 12, 8. 10. 19. 15, 11. II 7, 27). 2, 11 ܡܫܡܫܢܐ ܩܕܡ ܡܪܝܐ ministered *before*

[1] Comp. Bacher, *ZDMG.* 1874, p. 23, who also notices the other readings published by Lagarde from the same source, pointing out (where it exists) their agreement with other Jewish Midrashic authorities.

[2] I 12, 11. 13, 5. 14, 49. 30, 15. II 11, 4. 15, 7. 21, 8. 23, 17. 24, 4: cf. I 17, 18.

the Lord (so 3, 1). 26 in favour *before* God. 8, 21 spake them *before* the Lord (Heb. באזני). 10, 17 gathered *before* the Lord. II 11, 27 *end* (for בעיני). 21, 6. 23, 16 *end.* 24, 10 and 17 (*said* before): in all these passages, except II 11, 27, Targ. also has קדם. Similarly ܡܢ ܩܕܡ *from before:* I 2, 25 ופללו אלהים he shall ask (forgiveness) *from before* the Lord. 16, 14[b] (for מאת: so Targ.). II 3, 28 (for מעם: so Targ.). 6, 9 (so Targ.). 23, 17 ܠܡܢ ܡܢ ܩܕܡ ܡܪܝܐ (so Targ., as also I 24, 7. 26, 11, where, however, Pesh. has simply ܡܪܝܐ). I 2, 17 נאצו את מנחת י״י is rendered by ܠܡܪܝ ܡܢ ܩܕܡ ܡܪܝܐ which is a Jewish paraphrase for *to curse* or *provoke* God: see Lev. 24, 11 al. Onq. (for קלל); 1 Ki. 22, 54. 2 Ki. 17, 11 Targ. Pesh. (for הכעיס: often also besides in Targ. for this word); 2, 22 הצבאות ܕܨܠܝܢ *who prayed*, Targ. דאתן לצלאה *who came to pray* (cf. note); 30 יתהלכן לפני ܢܫܡܫܢ ܩܕܡܝ *shall minister* before me, Targ. ישמשון קדמי; 17, 49 ויטמן אל מצחו ܘܛܡܪ ܒܓܒܗܗ as Targ.; 21, 3 מקום פלני אלמני לאתר כסי ומסיר ܐܬܪ ܦܠܢܝ ܐܠܡܢܝ, cf. Targ. (both here and 2 Ki. 6, 8); 27, 7 ימים ܝܘܡܝܢ as Targ.[1]; II 1, 21 תרומות ܡܦܪܫܬܐ (cf. the renderings of תרומה and הרים in the Pent., e.g. Ex. 25, 2 Onq. ויפרשון קדמי אפרשותא, Pesh. ܕܢܦܪܫܘܢ ܠܝ ܦܪܫܬܐ, lit. that they *separate* for me a *separation*[2]); 6, 6 מתקנן נכון ܡܬܩܢܝܢ; 14 מברכר paraphrased by ܡܫܒܚ *praising*, as in Targ.; 7, 23 נוראות ܚܙܘܬܐ *visions* (cf. the rend. of מורא, מוראות by חִזְוָן in Dt. 4, 34. 26, 8. 34, 12 [where Pesh. as here ܚܙܘܬܐ or ܚܙܘܬܐ]); 8, 18 כהנים ܟܗܢܐ, Targ. רברבין; 24, 15 עד עת מועד to the sixth hour[3].

As a whole the translation, though not a strictly literal one, represents fairly the general sense of the original. Disregarding

[1] So 29, 3. II 13, 23 Pesh. (but not Targ.); Gen. 24, 55 Onq. (but not Pesh.); Nu. 9, 22 Onq. and Pesh.

[2] Cf. LXX ἀφαίρεμα. The explanation underlying these renderings is, in all probability, correct: הרים is *to lift off*, תרומה that which is *lifted off*, or separated, from a larger mass for the purpose of being set apart as sacred.

[3] 'Syrus in eandem sententiam de verbis עד עת מועד abiit, quam de illis Rabbini statuerunt, *Berach.* 62[b] מהבקר ועד עת מועד מאי עת מועד אמר שמואל סבא התניה דר' חנינא משמיה דר' חנינא משעת שחיטת התמיד עד שעת וריקתו ר' יוחנן אמר עד חצות ממש. Chaldaeus ergo (מן עידן דמתנכיס תמידא ועד דמתסק) primam, Syrus alteram secutus est sententiam' (Perles, p. 16).

variations which depend presumably upon a various reading, the translation deviates from MT. (*a*) by slight and usually unimportant *additions* or glosses: (*b*) by *omissions*, due often either to ὁμοιοτέλευτον, or to an inability to understand the sense of the Hebrew: (*c*) by *paraphrases*, due sometimes likewise to an inability to give a literal rendering, and occasionally of a curious character. Specimens of these three classes: (*a*) Additions: I 2, 13 (and they made themselves a prong of three teeth) and the right of the priests (they took) from the people; 35 a priest faithful (after My own heart); 4, 9 *end*–10 and fight (with them). And the Philistines fought (with Israel); 5, 8 (thrice) + the Lord; 7, 14 to Gath and their borders [את neglected], and (the Lord) delivered Israel, etc.; 8, 6 to judge us (like all the peoples); 12 + and captains of hundreds . . . and captains of tens; 12, 6 the Lord (alone is God,) who, etc.; 24 + and with all your soul; 14, 49 + and Ashboshul (=Ishbosheth [1]); 23, 12 *end* + Arise, go out from the city; 24, 20 and when a man finds his enemy and sends him [ושלחו treated as a continuation of the protasis] on a good way, (the Lord reward him with good); 30, 15 *end* + and David sware unto him (cf. Luc.). II 6, 5 of (cedar and) cypress; 12, 8 and thy master's wives (have I let sleep) in thy bosom; 18, 4 *beginning* + And his servants said to David, We will go out and hasten to fight with them; 8 and (the beasts of) the wood devoured of the people, etc. (so Targ.); 20 Kt. for (thou wilt announce) respecting the king's son that he is dead; 20, 8 *end* and it came out, and (his hand) fell (upon his sword); 24, 7 and they came to the land of Judah (in thirty-eight days) [text disordered]. There are also many instances of the addition of the subj. or obj. of a verb, or of the substitution of a noun for a pron. suffix ('Explicita'), of which it is not worth while to give examples. In 2 Sam. 22 the text has generally been made to conform with that of ψ. 18.

(*b*) Omissions: I 3, 21 כי נגלה י״י לשמואל בשלו [2]. 5, 10 ויהי [2] כבוא ארון האלהים עקרון. 12, 2 מתהלך. 17 אשר עשיתם לפני י״י. 13,

[1] Pesh. identifies Ishui with Abinadab (see 31, 2).

[2] Probably through ὁμοιοτέλευτον.

4ª שמעו לאמר. 14, 1 ויהי היום. 34 ואכלתם. 35ᵇ from אתו החל. 36ª לילה. 36ᵇ from ויאמר. 15, 2 אשר שם לו[1]. 32 וילך אליו אגג מעדנת[1]. 16, 15ᵇ–16ª אדננו . . . נא. 16ᵇ אלהים. 17, 11 האלה. 13 ܡܨܥܬܘܗܝ for ושם שלשת בניו אשר הלכו במלחמה. 14ᵇ. 22 שומר. 31 וינדו. 39 ויאמר[2] נסיתי . . . . 45ᵇ אשר[3]. 18, 9ᵇ והלאה. 23, 11–12ª קעילה . . . בידו[2]. 24, 20ᵇ (abbreviated[1]). 25, 30 ככל אשר דבר[1]. 33 *end*[1] [cf. the paraphr. in 26]. II 1, 21 בלי. 8, 14 באדום and שם נצבים. 13, 12ᵇ. 18 (the whole verse[2]). 15, 18 שש מאות איש. 20 *end* ܡܢ for עמך חסד ואמת[1]. 24 ברית האלהים ויצקו את ארון[2]. 27 הרואה אתה[1]. 18, 2ᵇ–3ª (יצא אצא . . . . . לא תצא כי)[2]. 3 ואם ימתו . . . . אלינו לב כי[2]. 21ᵇ. 26ª (first five words). 19, 18 (first four words). 21, 6 בחיר י״י. 24, 6ª (6ᵇ follows at the end of *v.* 7). 23 המלך.

(*c*) Paraphrases (including some due to mistranslation or to a faulty text): I 2, 17 (see p. lxxiii). 22 ישכבן ܡܫܟܒܢܐ. 24 מעבירים ܡܥܒܪܝܢ. 25. 29 עון *from the wilderness*. 30 יתהלכון לפני should *minister* before me. 32 והבטת צר מעון (31 there shall not be an old man in thy house) or one holding a sceptre in thy dwelling. 3, 13 ܕܡܩܠܠܝܢ ܠܗܘܢ ܒܢܝܘ ܕܠܐ ܡܫܬܡܥܝܢ ܠܗܘܢ. 4, 2 ותמש ܘܬܡܫ. 6, 6ᵇ and how *they* mocked them, and did *not* send them away. 10, 22 הבא עוד הלם איש where is this man? 12, 3ª הנני behold, I stand before you. 3ᵇ ואעלים עיני בו ܘܐܥܠܡ ܥܝܢܝ ܒܗ ܕܠܐ ܡܬܚܙܐ ܠܗ. 6. 13, 4 נבאש. 6 כי צר לו כי נגש העם simply ܕܚܠܘ and they feared. 7 *end* חרדו אחריו simply ܕܪܕܘ. 12 לא חליתי ܠܐ ܚܠܝܬܝ. 14, 7ᵇ כלבבך ܟܠܒܒܟ. 24ª And Saul drew near in that day, and said to the people, Cursed, etc. 25ª And they went into all the land, and entered into the woods. 16, 4 ויחרדו ܘܦܚܕܘ. 6 משיחו י״י אך נגד ܡܫܝܚܗ ܕܝܗܘܐ ܩܕܡ ܡܪܝܐ. 19 *end* אשר בצאן. 20 לחם (and laded it with) bread. 17, 18ᵇ ܠܐ ܐܙܠ ܠܡܚܙܐ (cf. Targ. ית מיבהון תיתי and the doublet in Luc. καὶ εἰσοίσεις μοι τὴν ἀγγελίαν αὐτῶν). 39 ויאל לכת and would *not* go. 52 וירעו ܘܪܕܦܘ. 18, 22 בלם לאמר ܕܒܪ ܝܫܝ the son of Jesse (!). 20, 12 השלשית ܒܬܠܬܐ ܫܥܬܐ *at the third hour:* so 19

[1] Probably not understood.
[2] Probably through ὁμοιοτέλευτον.
[3] Or perhaps transposed.

for ושלשת. 26 בלתי טהור הוא כי לא טהור perhaps he is clean; or perhaps he is not clean. 21, 6 ܡܢܚܠ ܡܚܠܦ ܗܘ ܠܝ (as though אִשָּׁה עֹצֶרֶת לוֹ!): see also 21, 14. 16. 22, 19 (ܡܢܬܢ ܠܗ ואת נב— the two words read as one and connected with נתן). 23, 22ᵃ. 25, 8. 17ᵇ. 26. 27, 8. 30, 6 (מרה read as מתה). 14ᵃ. II 2, 13 (ܒܪܟܬܐ thrice for ברכה). 24 (ܐܡܬܐ אמה). 27. 29 (ܟܠ־ܕܒܬܪܘܢ כל־הבתרון). 3, 34. 39ᵃ (ܘܡܫܚ ܠܟ ܡܫܚܐ רך ומשוח). 4, 6 (חמים connected with חטאים). 5, 8 (ܒܨܢܘܪ בצנור). 6, 16 (ܡܢ ܡܟܪܟܪ ומכרכר). 21ᵇ. 7, 23ᵇ. 8, 13ᵃ. 11, 25 (תאכל החרב it happens in war!). 12, 25 *end.* 13, 4ᵃ. 26. 32 (ܒܠܒܗ ܥܠ ܦܝ in his mind). 14, 7. 17 (מְנֻחָה). 20ᵃ (*ut mihi* [פָּנַי] *morem gereres:* PS. col. 279). 24. 30. 32ᵇ. 15, 19. 32. 34. 16, 1. 2 (מה ܡܢ ܡܐ). 4 (ܗܘܝ ܠܝ ܠܒ ܫܬܚܘܝܬܝ). 8ᵇ. 21ᵇ. 17, 10 (ܡܢܡܣܐ ܠܐ ܡܢܡܣܐ will *not* melt). 16ᵇ. 20 (see note). 18, 5ᵃ (take me the young man Absalom alive). 18. 29. 33 [19, 1 Heb.] (בְּבִכְּתוֹ for בלכתו). 19, 9ᵇ (10ᵇ). 17 (Heb. 18: ותלחו *they have crossed and bridged* Jordan). 31 (32) *end.* 35 (36 ܫܢܐ ܫܢܐ, i.e. שרים ושרות!). 20, 8 (ܠܡܐ ܡܢܬܐ בתערה). 18ᵇ. 19ᵃ. 21, 2ᵇ (in his zeal *to cause* the Israelites *to sin*). 5. 23, 1 (Saith the man who *set up the yoke* [הֻקַּם עֹל] *of his Messiah!*). 8. 11 (ܡܢ ܦܘܡ ܡܢܬܐ הרי *of the mountain of the king:* so 25 for החרי). 19. 22. 23 (אל משמעתו to go out and to come in). 33ᵃ (ܡܢ ܦܘܡ ܕܢܬܐ ההרי). 24, 13ᵃ. 16. 25 (ܘܢܬܐ ܘܝܬܪ ܝ״ לארץ ܡܢܬܐ ܕܠܐ: not so elsewhere).

The Syriac text of Pesh. sometimes (as might indeed be anticipated from the nature of the character) exhibits corruptions, similar to those noticed in the case of LXX, p. lviii. Thus 1, 21 ܡܢܝܡܗ for ܡܢܝܡܗ (so rightly the cod. Ambr. published in facsimile by Ceriani[1]: also the Arab. version in the Polyglotts[2], 'to offer'). 2, 8 ܡܢܝ ܠܗ for ܡܢܝ ܡܢܝ (ܡ at the beginning has fallen out). 3, 14 ܐ . . . ܡܫܚ for ؟ . . . ܡܫܚ (Heb. נשבעתי).

[1] Cornill, *Ezechiel*, p. 144 f., exaggerates the extent to which this MS. may have been corrected after MT.: its approximations to MT. (p. 140 ff.) are slight, compared with the cases in which it agrees with other MSS. against it (p. 148 ff.). Comp. Rahlfs, *ZATW.* 1889, pp. 180–192.

[2] Which, in the Books of Samuel, and in certain parts of Kings, is *based* upon the Pesh.: see Roediger, *De orig. et indole Arab. libr. V. T. hist. interpr.* (1829).

19 ܡܪܝ for ܡܪܕ (Heb. וינדל). 9, 4 ܒܗܘܕܐ for ܒܝܗܘܕܐ (Heb. שלשה[1]). 12, 21 ܠܐ ܠܡܠܐ probably for ܠܐ ܡܠܐ (Heb. אשר לא יועילו: notice the following ptcp. for ולא יצילו). 17, 20 ܚܝܠܐ for ܚܝܠܐ (so cod. Ambr.). 40 ܡܢ ܢܚܠܐ for ܡܢ ܢܚܠܐ (Heb. מן־הנחל). 28, 6 ܒܢܒܝܐ for ܒܚܠܡܐ (so Arab. 'prophets'). II 12, 8b ܚܛܐ prob. for ܚܛܐ, though *possibly* a paraphrase. 18, 17 ܚܝܥܐ prob. for ܚܘܚܐ (Heb. ביער). (Several of these instances are noted by Well., p. 8.) The name מרב is represented regularly by ܡܪ.

4. The Latin Versions.

(*a*) The affinity subsisting between the Old Latin Version and the recension of Lucian appears to have been first distinctly perceived (with reference in particular to the Lamentations) by Ceriani[2]. Afterwards, it was noticed, and frequently remarked on, by Vercellone, as characteristic of the excerpts of the Old Latin Version on the margin of the Leon Manuscript (above, p. liii), that, when they diverged from the ordinary Septuagintal text, they constantly agreed with Holmes' four MSS. 19, 82, 93, 108, which, as was clear, represented on their part one and the same recension[3]. A version identical with that represented in the excerpts was also, as Vercellone further pointed out, cited by Ambrose and Claudius of Turin[4]. The conclusion which the facts observed authorize is thus that the Old Latin is a version made, or revised, on the basis of MSS. agreeing closely with those which were followed by Lucian in framing his recension[5]. The Old Latin must date from the second cent. A. D.; hence it cannot be based upon the recension of Lucian as such: its peculiar interest lies in the fact that it affords independent evidence of the existence of MSS. containing Lucian's

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[1] So Tuch on Gen. 10, 6, and PS. coll. 681–2, 741. Comp. 2 Ki. 4, 42 Pesh. (שלישה connected similarly with שליש, שלישים, commonly represented in Pesh. by ܫܠܝܫܝܐ).

[2] *Monumenta Sacra et Profana*, I. 1 (1861), p. xvi (*Addenda*).

[3] *Variae Lectiones*, ii. 436 (and in other passages).

[4] *Ib.* p. 455 f. (on 3 Reg. 2, 5).

[5] Comp. Ceriani, *Le recensioni dei LXX*, etc., p. 5.

characteristic readings (or renderings), considerably before the time of Lucian himself.

The following comparison of passages from the Old Latin Version of 1 and 2 Sam., derived from one of the sources indicated above (p. liii f.), and all presupposing a text differing from that of the normal LXX, but agreeing with that of Lucian, will shew the justice of this conclusion. Although, however, the text upon which the Old Latin is based agrees largely with that of Lucian, it must not be supposed to be *identical* with it: there are passages in which it agrees with B or A, or with other MSS., against Lucian [1]. Sometimes moreover, it is to be observed, other particular MSS. agree with the Old Latin, as well as those which exhibit Lucian's recension. A more detailed inquiry into the sources of the Old Latin Version of the OT. must be reserved for future investigators. (The list is not an exhaustive one. The words printed in heavy type are

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[1] I 4, 12	Vind.[2] Et cucurrit.	BA καὶ ἔδραμεν (Luc. καὶ ἔφυγεν).
16	Vind.[2] Qui venit homo properans.	B καὶ ὁ ἀνὴρ σπεύσας προσῆλθεν (Luc. καὶ ἀπεκρίθη ὁ ἀνὴρ ὁ ἐληλυθώς).
9, 24	Vind.[2] Ecce reliquum.	BA ἰδοὺ ὑπόλιμμα (Luc. μαρτύριον).
10, 2	Goth. et in Selom, in Bacallat salientes magnas fossas. Vind.[2] reluctantes hic et salientes magnum.	ἐν Σηλω ἐν Βακαλαθ XI, 44, 64, 74, 106, 120, 129, 134, 144, 236; ἐν Σηλωμ ἐν Βακαλαθ 244; ἐν Σηλωμ Βακαλα 29; ἐσ̄ηλω ἐν Βακαλαθ 242; ἐν Σηλω ἐν Βακαλλαθ 55.—ἀλλομένους μεγάλα BA.
10, 17	Vind.[2] Et praecepit . . . convenire.	BA καὶ παρήγγειλεν (Luc. καὶ συνήγαγε).
12, 25	Goth. apponemini in plaga.	B προστεθήσεσθε (Luc. ἀπολεῖσθε).
14, 20	Vind.[2] Et exclamavit.	A καὶ ἀνεβόησεν (B Luc. καὶ ἀνέβη).
17, 1	אפס רמים Goth. Sepherme.	ἐν Σεφερμε 121 (Σαφερμαιμ 29, 119, 143; Σεφερμαειμ 52, 92, 144, 236; Σεφερμαιμ 55, 64; Σαφαρμειν 245).
II 18, 6	Vind.[2] in silvam Efrē.	B ἐν τῷ δρύμῳ Ἐφραιμ (Luc. ἐν τῷ δρ. Μααιναν).
9	Vind.[2] Et occurrit Absalom.	BA καὶ συνήντησεν A. (Luc. καὶ ἦν μέγας A.).

Nor does the Old Latin express Lucian's doublets in I 2, 11. 6, 12. 10, 2 (μεσημβρίας). 27[b]. 15, 29. 32. Sometimes, however, his doublets do occur in it, as I 1, 6 G. 16 G. (not V.[2]). 4, 18 G. 6, 7 G. (not V.[2]). 16, 14 G. 27, 8 G.

those in which Lucian's text differs from B. In the passages marked †, the deviation is *confined* to the MSS. which exhibit Lucian's recension, and is not quoted—at least by Holmes and Parsons—for other MSS. The quotations will also illustrate the variations prevailing between different recensions of the Old Latin.)

I 1, 6 Goth. quia ad nihilum reputabat eam.	Luc. διὰ τὸ ἐξουθενεῖν αὐτὴν (for בעבור הרעמה). So 55, 158; and similarly (ἐξουθενοῦσα) 44, 74, 106, 120, 134.
2, 10 Vind.[2] + quia iustus est.	Luc. δίκαιος ὤν. So other MSS., among them 44, 55, 71, 74, 120, 134, 144, 158, 246.
15 Vind.[2] + ante Dominum.	Luc. ἐνώπιον Κυρίου. So other MSS., among them 44, 55, 71, 74, 120, 134, 158.
3, 14 Sab. et nunc sic iuravi. Vind.[2] et ideo sic iuravi.	No Greek MS. is cited with the reading *therefore* for לכן, all having οὐδ' (or οὐχ) οὕτως (see note).
6, 12 Vind.[2] in viam . . . rectam.	Luc. ἐν τρίβῳ εὐθείᾳ †.
9, 27 Vind.[2] in loco summo civitatis.	Luc. εἰς ἄκρον τῆς πόλεως †.
10, 3 Goth. usque ad arborem glandis electae.	Luc. ἕως τῆς δρυὸς τῆς ἐκλεκτῆς [a].
Vind.[2] ad arborem Thabor alectae (i. e. electae).	246 ἕως τῆς δρυὸς Θαβωρ τῆς ἐκλεκτῆς.
12, 3 Goth. aut calceamentum, et abscondam oculos meos in quo dicitis adversum me, et reddam vobis.	Luc. ἢ ὑπόδημα, καὶ ἀπέκρυψα τοὺς ὀφθαλμούς μου ἐν αὐτῷ; εἴπατε κατ' ἐμοῦ, καὶ ἀποδώσω ὑμῖν †.
Sab. vel calceamentum, dicite adversus me, et reddam vobis.	So also (with κάμοὶ for κατ' ἐμοῦ) Theodoret., *Quaest.* 16 *in* I *Reg.*
14, 14 Goth. in bolidis et petrobolis et in saxis campi.	Luc. ἐν βολίσι καὶ ἐν πετροβόλοις καὶ ἐν κόχλαξι τοῦ πεδίου.
Vind.[2] in sagittis et in fundibolis et in muculis campi.	
14, 15 Goth. et ipsi nolebant esse in laboribus.	Luc. καὶ αὐτοί, καὶ οὐκ ἤθελον πονεῖν (πονεῖν also in X, 56, 64, 71, 119, 244, 245: others have πολεμεῖν).
15, 11 Sab. Quedl. verba mea non statuit.	Luc. οὐκ ἔστησε τοὺς λόγους μου. So A, 123 [b].

[a] חבר being connected with ברר *to choose out:* see II 22, 27.

[b] In 9, 4 (per terram Sagalim et non invenerunt) Quedl. agrees also with 123, not with Lucian (who has διὰ τῆς γῆς Γαδδὶ τῆς πόλεως Χεγαλειμ: cf. 56 Γαδδὶ τῆς πόλεως alone).

I 17, 39 Goth. et claudicare coepit ambulans sub armis.	Luc. καὶ ἐχώλαινε Δαυιδ ἐν τῷ βαδίζειν ἐν αὐτοῖς (158 ἀσχολανε).
18, 21 Goth. in virtute eris mihi gener hodie.	Luc. ἐν ταῖς δυνάμεσιν ἐπιγαμβρεύσεις μοι σήμερον (so 44, 74, 106, 120, 134).
20, 30 Goth. Filius puellarum vagantium, quae se passim coinquinant esca mulierum.	Luc. υἱὲ κορασίων αὐτομολούντων γυναικοτραφῆ (γυν. added also in 29, 55, 71, 121 marg., 243, 246).
27, 8 Goth. Et apponebant se super omnem appropinquantem, et extendebant se super Gesur.	Luc. καὶ ἐπετίθεντο ἐπὶ πάντα τὸν ἐγγίζοντα, καὶ ἐξέτεινον ἐπὶ τὸν Γεσσουραῖον. So, except for the difference of one or two letters, 56, 158, 246.
30, 15 *end* (in the current Vulg.) et iuravit ei David.	Luc. καὶ ὤμοσεν αὐτῷ (121 marg. καὶ ὤ. αὐτῷ Δαυιδ. So Pesh.).
II 1, 19 Goth. Cura te (al. curare), Israel, de interfectis tuis.	Luc. Ἀκρίβασαι, Ἰσραηλ, ὑπὲρ κ.τ.λ. (106 ἀκρίβωσαι στήλωσαι)†. So Theodoret., *Quaest. in 2 Reg.*
Sab. Considera, Israel, pro his qui mortui sunt.	
2, 8 Goth. Isbalem.	Cod. 93 (but not 19, 82) Εἰσβααλ.
2, 29 Magd. in castra Madiam [a].	Luc. εἰς παρεμβολὰς Μαδιαμ. So 158.
6, 12 Sab. Dixitque David, Ibo et reducam arcam cum benedictione in domum meam.	Luc. καὶ εἶπε Δαυιδ Ἐπιστρέψω τὴν εὐλογίαν εἰς τὸν οἶκόν μου. So 158.
7, 8 Goth. Accepi te de casa pastorali ex uno grege.	Luc. ἐκ τῆς μάνδρας ἐξ ἑνὸς τῶν ποιμνίων†.
9, 6 Goth. Memphibaal.	Luc. Μεμφιβααλ†.
10, 19 Vind.[1] [2] omnes reges qui convenerunt ad [Vind.[2] cum] Adrazar . . . et disposuerunt testamentum coram [Vind.[2] cum] Israel, et servierunt Israhel [Vind.[2] Israeli tribus].	Luc. πάντες οἱ βασιλεῖς οἱ συμπορευόμενοι [so 158] τῷ Ἀδραάζαρ . . . καὶ διέθεντο διαθήκην μετὰ Ἰσραηλ καὶ ἐδούλευον τῷ Ἰσραηλ [b]†.
11, 4 Goth. et haec erat dimissa [c] [*Alias* et haec erat abluta] excelso loco.	Luc. καὶ αὐτὴ ἦν λελουμένη ἐξ ἀφέδρου αὐτῆς. So the Ethiopic Version [d] and Pesh.

[a] But in *v.* 31 Magd. has ab illo = παρ' αὐτοῦ, against Luc.

[b] Καὶ διέθ. διαθ. *added* to ηὐτομόλησαν on the marg. of B by an ancient hand.

[c] Based evidently on λελυμένη for λελουμένη. BA ἁγιαζομένη.

[d] Which is based on the LXX. Dillmann, in his edition of the Ethiopic Version of 1–2 Reg. (1861) *Pars Posterior*, pp. 9 ff., 39 ff., gives a synopsis of the passages in which it presupposes a text differing from that of Holmes and Parsons.

Vind.[2] [a] haec autem lota erat post purgationem.	
II 11, 12 Vind.[2] [a] redi hic.	I. e. שֵׁב for שֵׁבָ[b]. Not cited from any Greek MS.
11, 13 Vind.[1, 2] inebriatus est.	Luc. ἐμεθύσθη †.
11, 16 Vind.[1, 2] in locum pessimum ubi sciebat etc.	Luc. ἐπὶ τὸν τόπον τὸν πονοῦντα [c] [οὗ ᾔδει] κ.τ.λ.†
11, 17 Vind.[2] et caecidit Joab de populo secundum praeceptum Davit.	Luc. καὶ ἔπεσον ἐκ τοῦ λαοῦ κατὰ τὸν λόγον Δαυιδ.
11, 24 Goth. de servis regis quasi viri XVIII.	Luc. ἀπὸ τῶν δούλων τοῦ βασίλεως ὡσεὶ ἄνδρες δέκα καὶ ὀκτώ. So 158.
13, 21 Vind.[2] et deficit animo valde [d].	Luc. καὶ ἠθύμησε σφόδρα †.
13, 32 Vind.[2] in ira enim est ad [?eum] Abessalon.	Luc. ὅτι ἐν ὀργῇ ἦν αὐτῷ Αβεσαλωμ †.
14, 26 Goth. Vind.[1] centum.	Luc. ἑκατόν †.
15, 23 Goth. et omnis terra benedicentes voce magna [*lacuna*] per viam olivae, quae erat in deserto.	Luc. καὶ πᾶσα ἡ γῆ εὐλογοῦντες φωνῇ μεγάλῃ καὶ κλαίοντες . . . κατὰ τὴν ὁδὸν τῆς ἐλαίας τῆς ἐν τῇ ἐρήμῳ †.
17, 8 Goth. sicut ursus qui a bove [*Alias* ab aestu] stimulatur in campo.	Luc. ὥσπερ ἄρκοι παροιστρῶσαι ἐν τῷ πεδίῳ †.
17, 13 Goth. ut non inveniatur ibi conversatio.	Luc. ὅπως μὴ εὑρεθῇ ἐκεῖ συστροφή †.
Vind.[2] ut non inveniatur tumulus fundamenti.	
17, 20 Vind.[2] festinanter transierunt prendere aquam; (et inquisierunt) etc.	Luc. Διεληλύθασι σπεύδοντες· καὶ ἐζήτουν †.
17, 22 Sab. . . . et antequam denudaretur verbum . . .	Luc. ἕως τοῦ μὴ ἀποκαλυφθῆναι τὸν λόγον, οὕτως διέβησαν τὸν Ἰορδάνην †.
17, 29 Goth. et lactantes vitulos.	Luc. καὶ γαλαθηνὰ μοσχάρια. So 158.
Vind.[2] et vitulos saginatos.	
18, 2 Vind.[2] Et tripartitum fecit Davit populum.	Luc. καὶ ἐτρίσσευσε Δαυιδ τὸν λαόν †.
18, 3 Vind.[2] non stabit in nobis cor nostrum.	Luc. οὐ στήσεται ἐν ἡμῖν καρδία †.
20, 8 Goth. gladium rudentem (*l.* bidentem, We.).	Luc. μάχαιραν ἀμφήκη. 158 μάχ. δύστομον (*l.* δίστομον) ἀμφήκη.

[a] There are lacunae in these passages in Vind.[1]

[b] Unless indeed *redi* be an error for *sede*: cf. *sedit* in clause *b*.

[c] 'Verba τὸν πονοῦντα eleganter vertunt Hebraeum אשר יָרַע [pro אשר ידע]' (Dr. Field).

[d] Goth. *et iratus factus est* agrees here with B καὶ ἐθυμώθη.

II 20, 23 Goth. Et Baneas filius Joab desuper lateris et in ponentibus (*l.* potentibus).	Luc. καὶ Βαναίας υἱὸς Ἰωαβδαι ἐπὶ τοῦ πλινθίου καὶ ἐπὶ τοὺς δυνάστας †. So (except δυνατοὺς) Theodoret., *Quaest.* 40 *in* 2 *Reg.*
23, 4 Goth. et non tenebrescet a lumine quasi pluvia, quasi herba de terra[1].	Luc. καὶ οὐ σκοτάσει [so other MSS., among them 44, 56, 158, 246] ἀπὸ φέγγους ὡς ὑετός, ὡς βοτάνη ἐκ γῆς.
23, 6 Goth. quoniam omnes qui oriuntur sicut spinae, et reliqui quasi quod emungit de lucerna.	Luc. ὅτι πάντες οἱ ἀνατέλλοντες ὥσπερ ἄκανθα, καὶ οἱ λοιποὶ ὡς ἀπόμυγμα λύχνου πάντες †.
23, 8 Goth. Iesbael filius Thegemani . . . hic adornavit adornationem suam super nongentos vulneratos in semel.	Luc. Ἰεσβαὰλ υἱὸς Θεκεμανι . . . . οὗτος διεκόσμει τὴν διασκευὴν αὐτῶν ἐπὶ ἐννακοσίους τραυματίας εἰς ἅπαξ †.

(*b*) On the general characteristics of Jerome's Version of the OT., reference must be made to the monograph of Nowack, referred to above (p. liv). A synopsis of the principal deviations from the Massoretic text presupposed by it in the Books of Samuel, is given *ib.* pp. 25–27, 35, 37, 38, 50; the most important are also noticed, at their proper place, in the notes in the present volume[2].

The following instances (which could easily be added to) will

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[1] But 23, 3 agrees partly with BA: In me locutus est *custos* Israel *parabolam* Dic hominibus.

[2] The current (Clementine) text contains many passages which are no genuine part of Jerome's translation, but are glosses derived from the Old Latin (marked *), or other sources. The following list of such passages (taken from Vercellone, *Variae Lectiones*, ii. pp. ix–xiii) is given for the convenience of students:—

I 4, 1 to *pugnam**; 5, 6 from *et ebullierunt**; 9 from *inierunt**; 8, 18 from *quia**; 9, 25 from *stravit* †; 10, 1 from *et liberabis**; 11, 1 to *mensem**; 13, 15 *et reliqui . . . Benjamin**; 14, 22 from *Et erant**; 41 *Domine Deus Israel* and *quid est . . . sanctitatem**; 15, 3 *et non . . . aliquid**; 12ᵇ–13ᵃ *Saul offerebat . . . ad Saul**; 32 *et tremens**; 17, 36 *Nunc** *. . . incircumcisus*; 19, 21 from *Et iratus**; 20, 15 from *auferat**; 21, 11 *cum vidissent David* ('ex ignoto fonte'); 23, 13–14 *et salvatus . . . opaco*; 30, 15 *et iuravit ei David**; II 1, 18 from *et ait, Considera**; 26 from *Sicut mater*; 4, 5 from *Et ostiaria*; 5, 23 *Si . . . meas*; 6, 6 *et declinaverunt eam*; 6, 12 from *et erant*; 10, 19 *expaverunt . . . Israel. Et*; 13, 21 from *et noluit**; 27 from *Fecerat**; 14, 30 from *Et venientes*; 15, 18 *pugnatores validi*; 20 *et Dominus . . . veritatem*; 21, 18 *de genere gigantum.*

exemplify the dependence of Jerome in exegesis upon his Greek predecessors, especially Symmachus:—

I 1, 18 לא היו לה עוד Σ. (οὐ) διετράπη (ἔτι), Vulg. non sunt amplius in diversa mutati.

2, 5 חדלו Σ. ἀνενδεεῖς ἐγένοντο, V. saturati sunt.

5, 6 בעפלים Σ. κατὰ τῶν κρυπτῶν[1], V. in secretiori parte.

6, 18 ועד כפר הפרזי Σ. ἕως κώμης ἀτειχίστου, V. usque ad villam quae erat absque muro[2].

9, 24 למועד Σ. ἐπίτηδες, V. de industria.

12, 3 רצותי Ἄλλος· ἐσυκοφάντησα, V. calumniatus sum[3].

22 כי הואיל י״י V. quia iuravit[4] Dominus.

14, 48 (חיל) ויעש Ἄλλος· συστησάμενος, V. congregato (exercitu).

20, 41 עד דוד הגדיל Σ. Δαυιδ δὲ ὑπερέβαλλεν, V. David autem amplius.

22, 6 האשל A. τὸν δενδρῶνα, Σ. τὸ φυτόν, V. (in) nemore. Similarly 31, 13.

23, 13 ויתהלכו באשר יתהלכו Σ. καὶ ἐρρέμβοντο ὁπουδήποτε[5].

26 עטרים Οἱ λοιποί· περιστεφανοῦντες, V. in modum coronae cingebant.

25, 3 רע מעללים Σ. κακογνώμων, V. (pessimus et) malitiosus.

7 לא הכלמנום Σ. (οὐκ) ἐνωχλήσαμεν (αὐτούς), V. numquam eis molesti fuimus.

18 צמוקים Σ. ἐνδέσμους σταφίδος, V. ligaturas uvae passae. So 30, 12.

29 צרורה Σ. πεφυλαγμένη, V. custodita.

31 לפוקה A. Σ. (εἰς) λυγμόν, V. in singultum.

33 והושע Σ. ἐκδικῆσαι, V. et ulciscerer (me manu mea).

26, 5 במעגל Σ. (ἐν τῇ) σκηνῇ, V. in tentorio.

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[1] Comp. Mic. 4, 8 עֹפֶל Σ. ἀπόκρυφος.

[2] Comp. Dt. 3, 5.

[3] Comp. Amos 4, 1 calumniam facitis.

[4] See Ex. 2, 21 ויואל Σ. ὤρκισε δέ, V. iuravit ergo, which shews the source of *iuravit* here.

[5] 'Symmachum ante oculos habuit Hieronymus eleganter vertens: *huc atque illuc vagabantur incerti*' (Field).

I 27, 1 אספה יום אחד Σ. *παραπεσοῦμαί ποτε*, V. Aliquando incidam una die.

30, 16 נטשים Σ. *ἀναπεπτωκότες*, V. discumbebant.

II 2, 16 חלקת הצרים Α. Σ. *κλῆρος τῶν στερεῶν*, V. ager robustorum.

8, 2 נשאי מנחה Σ. *ὑπὸ φόρον*, V. sub tributo.

10, 6 נבאשו בדוד Σ. *ἐκακούργησαν πρὸς Δαυιδ*, V. quod iniuriam fecissent David.

12, 14 נאץ נאצת Σ. *βλασφημῆσαι ἐποίησας* (the other versions all differently), V. blasphemare fecisti.

15, 28 מתמהמה Σ. *κρυβήσομαι*, V. abscondar.

18, 23 דרך הככר Οἱ Γ'. (*κατὰ τὴν ὁδὸν*) *τὴν διατέμνουσαν*, V. per viam compendii.

Three examples, shewing how Jerome followed Aq. or Symm. in dividing artificially a Hebrew word (p. xliii), may be added—the last being of peculiar interest, as it explains a familiar rendering of the Authorized Version :—

ψ. 16, 1 מכתם לדוד Α. *τοῦ ταπεινόφρονος καὶ ἁπλοῦ τοῦ Δαυιδ*, Jer.[1] humilis et simplicis David.

Ex. 32, 25 לשמצה Α. *εἰς ὄνομα ῥύπου* (לשם צאה), Jer. propter ignominiam sordis.

Lev. 16, 8 לעזאזל Σ. *εἰς τράγον ἀπερχόμενον* (*v.* 10 *ἀφιέμενον*), Α. *εἰς τράγον ἀπολυόμενον* (or *ἀπολελυμένον*) i. e. לְעֲזָאזֵל, Jer. capro *emissario*. Hence the 'Great Bible' (1539–1541) and AV. *scape-goat*[2].

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[1] Jerome's own translation of the Psalter failed to supersede the older Latin Version that was in general use; hence it never made its way into the 'Vulgate,' and must be sought elsewhere (*Opera*, ed. Bened. I. 835 ff.; Vallarsi, IX. 1153 ff.; Migne, IX. 1123 ff.; or Lagarde's *Psalterium Hieronymi*, 1874). The translation of the Psalter contained in the 'Vulgate' is merely the Old Latin Version, revised by Jerome with the aid of the LXX.

[2] Comp. Is. 66, 24 לדראון לכל בשר *usque ad satietatem videndi* (as though לְרֵי רָאוֹן) omni carni. The same interpretation in the Targ.: 'And the wicked shall be judged in Gehinnom until the righteous shall say concerning them מיסת חזינא *We have seen enough*.' The renderings of Aq. Symm. are not here preserved; but from their known dependence on Jewish exegesis, there is little doubt that Jerome's rendering is derived from one of them.

APPENDIX.

The Inscription of Mesha', commonly known as the 'Moabite Stone.'

THE Inscription of Mesha' (which has been several times referred to in the preceding pages) is of such importance as an authentic and original monument of the ninth century B.C., remarkably illustrating the Old Testament, and is at the same time so difficult of access in a convenient form to students of Hebrew in this country, that I have determined to insert here a transcription and translation of it, accompanied by a brief commentary. I have confined myself to the *minimum* of necessary explanation, and have purposely avoided entering upon a discussion of controverted readings or interpretations. The doubtful passages are, fortunately, few in number, being limited chiefly to certain letters at the extreme left of some of the lines, and to two or three ἅπαξ εἰρημένα, and do not interfere with the interpretation of the Inscription as a whole. Palaeographical details must be learnt from the monograph of Smend and Socin, referred to on p. xii, and from Clermont-Ganneau's 'Examen Critique du Texte,' in the *Journ. As.*, Janv. 1887, pp. 72–112[1]. The deviations from the text of Smend and Socin are introduced partly on the authority of Clermont-Ganneau, partly on that of E. Renan in the *Journal des Savans*, 1887, pp. 158–164, and of Th. Nöldeke in the *Lit. Centralblatt*, Jan. 8, 1887, coll. 59–61. Of the older literature connected with the Inscription, the most important is the monograph of Nöldeke, *Die Inschrift des König's Mesa von Moab* (Kiel, 1870), to which in parts of my explanatory notes I am indebted. It ought only to be observed that at the time when this monograph was published, some of the readings had not been ascertained so accurately as was afterwards done. M. Clermont-Ganneau promises a more elaborate study on the Inscription, which, however, up to the present time,

[1] See also the *Revue Critique*, 1875, No. 37, pp. 166–174 (by the same writer).

has not appeared. The line above a letter indicates that the reading is not quite certain.

1 אנך . משע . בן . כמשכ̄לך . מלך . מאב . הד
2 יבני ו אבי . מלך . על . מאב . שלשן . שת . ואנך . מלכ
3 תי . אחר . אבי ו ואעש . הבמת . זאת . לכמש . בקרחה ו ב[מת . י]
4 שע . כי . השעני . מכל . הס̄לכן . וכי . הראני . בכל . שנאי ו עמר
5 י . מלך . ישראל . ויענו . את . מאב . ימן . רבן . כי . י̄אנף . כמש . באר
6 צה ו ויחלפה . בנה . ויאמר . גם . הא . אענו . את . מאב ו בימי . אמר . כ
7 וארא . בה . ובבתה ו וישראל . אבד . אבד . עלם . וירש . עמרי . את [אר]
8 ץ . מהדבא ו וישב . בה . ימה̄ . וחצי . ימי . בנה . ארבען . שת . ו[יש]
9 בה . כמש . בימי ו ואבן . את . בעלמען . ואעש . בה . האשוח . ואבן
10 את . קריתן ו ואש . גד . ישב . בארץ . עטרת . מעלם . ויבן . לה . מלך . י
11 שראל . את . עטרת ו ואלתחם . בקר . ואחזה ו ואהרג . את . כל . ה[עם . מ]
12 הקר . רית . לכמש . ולמאב ו ואשב . משם . את . אראל . דודה . ואס
13 חבה . לפני . כמש . בקרית ו ואשב . בה . את . אש . שרן . ואת . אש
14 מחרת ו ויאמר . לי . כמש . לך . אחז . את . נבה . על . ישראל ו וא̄
15 הלך . בללה . ואלתחם . בה . מבקע . השחרת . עד . הצהרם ו וא̄ח
16 זה . ואהרג . כלה̄ . שבעת . אלפן . גברן . ו??ן ו וגברת . ו??
17 ת . ורחמת ו כי . לעשתר . כמש . החרמתה ו ואקח . משם . א[ת . כ]
18 לי . יהוה . ואסחב . הם . לפני . כמש ו ומלך . ישראל . בנה . א̄ת
19 יהץ . וישב . בה . בהלתחמה . בי ו ויגרשה . כמש . מפנ[י ו]
20 אקח . ממאב . מאתן . אש . כל . רשה ו ואשאה . ביהץ . ואחזה .
21 לספת . על . דיבן ו אנך . בנתי . קרחה . חמת . היערן . וחמת
22 העפל ו ואנך . בנתי . שעריה . ואנך . בנתי . מגדלתה ו וא
23 נך . בנתי . בת . מלך . ואנך . עשתי . כלאי . האש[וח . למ]ין . בקרב
24 הקר ו ובר . אן . בקרב . הקר . בקרחה . ואמר . לכל . העם . עשו . ל
25 כם . אש . בר . בביתה ו ואנך . כרתי . המכרתת . לקרחה . באסר
26 [י] . ישראל ו אנך . בנתי . ערער . ואנך . עשתי . המסלת . בארנן .
27 אנך . בנתי . בת . במת . כי . הרס . הא ו אנך . בנתי . בצר . כי . עיך̄ .
28 ש . דיבן . חמשן . כי . כל . דיבן . משמעת ו ואנך . מלכ̄
29 ת̄ מאת . בקרן . אשר . יספתי . על . הארץ ו ואנך . בנת
30 י . [את .] מ̄הד[ב]א . ובת . דבלתן ו ובת . בעלמען . ואשא . שם . את . נקד̄
31 צאן . הארץ ו וחורנן . ישב . בה . ב??? ו?? . אמ̄ר
32 אמר . לי . כמש . רד . הלתחם . בחורנן ו ואר[ד]
33 [ויש]בה . כמש . בימי . ועל[ת]י . משם . עשר̄
34 ש̄ת . שדק ו ואנ

1. I am Mesha' son of Chemoshmelek, king of Moab, the Da-
2. -ibonite. My father reigned over Moab for 30 years, and I reign-
3. -ed after my father. And I made this high place for Chĕmōsh in QRḤH, a high place of sal-
4. -vation, because he had saved me from all the kings (?), and because he had let me see my pleasure on all them that hated me. Omr-
5. -i was king over Israel, and he afflicted Moab for many days, because Chemosh was angry with his la-
6. -nd. And his son succeeded him; and he also said, I will afflict Moab. In my days said he th[us;]
7. but I saw my pleasure on him, and on his house, and Israel perished with an everlasting destruction. And Omri took possession of the [la-]
8. -nd of Mĕhēdeba, and it (i. e. Israel) dwelt therein, during his days, and half his son's days, forty years; but [resto-]
9. -red it Chemosh in my days. And I built Ba'al-Me'on, and I made in it the reservoir (?); and I built
10. Qiryathên. And the men of Gad had dwelt in the land of 'Aṭaroth from of old; and built for himself the king of I-
11. -srael 'Aṭaroth. And I fought against the city, and took it. And I slew all the [people of]
12. the city, a gazingstock unto Chemosh, and unto Moab. And I brought back (*or*, took captive) thence the altar-hearth of Davdoh (?), and I drag-
13. -ged it before Chemosh in Qeriyyoth. And I settled therein the men of SHRN, and the men of
14. MḤRTH. And Chemosh said unto me, Go, take Nebo against Israel. And I
15. went by night, and fought against it from the break of dawn until noon. And I too-
16. -k it, and slew the whole of it, 7,000 men and . . . . ., and women, and . . . .
17. -s, and maid-servants: for I had devoted it to 'Ashtor-Chĕmōsh. And I took thence the [ves-]

18. -sels of YAHWEH, and I dragged them before Chemosh. And the king of Israel had built
19. Yahaẓ, and abode in it, while he fought against me. But Chemosh drave him out from before me; and
20. I took of Moab 200 men, even all its chiefs; and I led them up against Yahaẓ, and took it
21. to add it unto Daibon. I built QRḤH, the wall of Ye'ārim (*or*, of the Woods), and the wall of
22. the Mound. And I built its gates, and I built its towers. And
23. I built the king's palace, and I made the two reser[voirs (?) for wa]ter in the midst of
24. the city. And there was no cistern in the midst of the city, in QRḤH. And I said to all the people, Make
25. you every man a cistern in his house. And I cut out the cutting for QRḤH with the help of prisoner-
26. [-s of] Israel. I built 'Aro'er, and I made the highway by the Arnon.
27. I built Beth-Bamoth, for it was pulled down. I built Beẓer, for ruins
28. [had it become. And the chie]fs of Daibon were fifty, for all Daibon was obedient (to me). And I reign-
29. -ed [over] an hundred [chiefs] in the cities which I added to the land. And I buil-
30. -t Mehēdĕ[b]a, and Beth-Diblathên, and Beth-Ba'al-Me'on; and I took there the sheep-grazers (?),
31. . . . . sheep of the land. And as for Ḥoronên, there dwelt therein . . . . . and . . . . . .
32. . . . . Chemosh said unto me, Go down, fight against Ḥoronên. And I went down . . . . . .
33. . . . . [and] Chemosh [resto]red it in my days. And I went up thence to . . . . .
34. . . . . And I . . . . . .

The Inscription gives particulars of the revolt of Moab from Israel, noticed briefly in 2 Ki. 1, 1 = 3, 5. The revolt is there stated to have taken place after the death of Ahab; but from line 8

of the Inscription it is evident that this date is too late, and that it must in fact have been completed by the middle of Ahab's reign. The territory N. of the Arnon was claimed by Reuben and (contiguous to it on the N.) Gad; but these tribes were not permanently able to hold it against the Moabites. David reduced the Moabites to the condition of tributaries (2 Sam. 8, 2); but we infer from this Inscription that this relation was not maintained. Omri, however, determined to re-assert the Israelite claim, and gained possession of at least the district around Medeba, which was retained by Israel for forty years, till the middle of Ahab's reign, when Mesha' revolted. How complete the state of subjection was to which Moab had thus been reduced is shewn by the enormous tribute of wool paid annually to Israel (2 Ki. 3, 4). The Inscription names the principal cities which had been occupied by the Israelites, but were now recovered for Moab, and states further how Mesha' was careful to rebuild and fortify them, and to provide them with means for resisting a siege. Most of the places named (1–2, 21, 28 Dibon, 8, 30 (?) Mehedeba, 9 Ba'al-Me'on, 10 Qiryathên, 10, 11 'Aṭaroth, 13 Qeriyyoth, 14 Nebo, 19 Yahaẓ, 26 'Aro'er, 27 Beth-Bamoth, 30 Beth-Diblathên, Beth-Ba'al-Me'on, 31 Ḥoronên) are mentioned in the OT. in the passages which describe the territory of Reuben (Nu. 32, 37 f. Jos. 13, 15–23) or Gad (Nu. 32, 34–36. Jos. 13, 24–28), or allude to the country held by Moab (Is. 15, 2. 4. 5. Jer. 48, 1. 3. 18. 19. 21. 22. 23. 24. 34. 41. Ez. 25, 9. Am. 2, 2); 27 Beẓer in Dt. 4, 43. Jos. 20, 8: only 3, 21, 24, 25 קרחה, 13 שרן, 14 מחרת, 21 היערן are not known from the Bible. Except (as it seems) Ḥoronaim, all the places named appear to have lain within the controverted territory North of the Arnon.

On the *orthography*, comp. above, pp. xxxii–xxxv. 1. Perhaps כמשלך *Chĕmōshshillek* should be read: cf. Eshmunshillek, Ba'al-shillek (*CIS.* 50, 1; 132, 6 al.).—1–2. הדיבני, 21, 28 דיבן, i.e. no doubt *Daïbon*, not (as in OT.) דִּיבֹן *Dibon*. Had the vowel in the first syllable been merely *i*, it is not probable that the *scriptio plena* would have been employed.—2. שלשן שת=Heb. שלשים שנה. שת as in Phoen. (p. 64 *n.*); for *שַׁנְתָּ, as בַּת for *בַּנְתָּ.—3. הבמת זאת

=Heb. הבמה הזאת: notice (1) the fem. in ת-, as in Phoen., and sporadically in the OT.; (2) זאת without the art., also as in Phoen. (p. xxviii). The passage illustrates Is. 15, 2. 16, 12. Jer. 48, 35 (of Moab); comp. 1 Ki. 10, 2 (of Solomon). The custom of worshipping on 'high-places' was one shared by the Canaanites and Israelites with their neighbours.—קרחה, perhaps קָרֵחָה (cf. יָרֵחוּ, once 1 Ki. 16, 34 יְרִחוֹ); it is against the apparently obvious vocalization קָרְחָה, that the *fem.* is regularly represented in the Inscription by ת. —4. המלכן, the מ is not certain.—הִרְאַנִי בְּכָל־שֹׂנְאַי ψ. 59, 11. 118, 7. —5. וַיְעַנֵּנִי (Nöld.) *and afflicted* (Ex. 1, 11), the third radical being retained. As the text stands, if מלך be read (as seems natural) מָלַךְ, the ·ו can only be explained by *Tenses*, § 127 *a*: this, however, is harsh; so that probably מלך should be read מָלַךְ, and על has accidentally been omitted before ישראל (cf. l. 2) by the carver of the Inscription.—יְאַנַּף, if the י be correct, though an impf. is hardly the tense that would be expected. Others prefer the reading תאנף, which would be תְּאַנֵּף=the Arab. V. Nöldeke suggests a Nif. נְאַנַּף as possible. In Heb. the Qal and (more generally in prose) the Hithp. are in use. Cf. 1 Ki. 8, 46. 2 Ki. 17, 18.—*His land:* cf. Nu. 21, 29. Jer. 48, 46, where the Moabites are called עַם כְּמוֹשׁ.— 6. וַיַּחְלְפֵהוּ, cf. خلف, and Is. 9, 9.—בְּנֹה, i. e. Ahab.—חֵא, p. xxxiii.— גם הא, as Jud. 3, 31. 6, 35 al.—כ, probably כָּכָה (1 Ki. 1, 48). כזאת (Jud. 8, 8) would (as Hebrew) be preferable: but there seems not to be room for more than two letters[1].—7. וְאֶרְא בה ψ. 118, 7.—אֶבֶד אֶבֶד עֹלָם,—עלם as ψ. 89, 2. 3. 38 (*poetically* for לעולם). Or possibly אֶבֶד אֶבֶד עֹלָם; cf. Jer. 51, 39.—וַיֵּרַשׁ עמרי, as a plup. sense is required, this by the principles of Heb. syntax should be ועמרי יָרַשׁ. Or, perhaps, וַיָּרַשׁ should be read: cf. the simple ו (if the reading be correct) in l. 33.—8. מְהֵדְבָא, in Heb. מֵידְבָא.—ימה, if the ה be correct, for יָמָיה *yamaih(u)*, i.e. יָמָיו. The original ה (Stade, § 113. 4) is seen (though not heard) in the Aram. ܝܡܝܗ. The same phrase

[1] Smend and Socin imagined that they could read כרבר; but the traces are far too indistinct to make it probable, in view of the close general similarity of the two languages, that what is impossible in Hebrew (it should be כרבר הזה, or כרברים האלה) was possible in Moabitic.

occurs Jer. 17, 11.—8–9. וַיִּשְׁבָּה: the letters supplied were conjectured cleverly by Nöldeke in 1870, and have been generally accepted.—9. וָאֶבֶן.—האשוח, prop. *depression* (cf. שׁוּחָה), *pit*, perhaps an excavation used for the storage either of provisions, arms, etc., or (cf. line 23) of water.—10. קִרְיָתֵן (Nöld.), in Heb. קִרְיָתַיִם.—וְאִשׁ (Jud. 20, 17, etc.).—לח, Heb. לוֹ.—11. וָאֶלְתַּחֵם from חלתחם = Arab. VIII conj.—בַּקִּר *against the city*.—וָאֹחֲזוֹ.—12. רִית לכמש *a spectacle unto Chemosh:* cf. Nah. 3, 6. Ez. 28, 17.—Either וָאֶשֵּׁב (Jos. 14, 7), or (Clermont-Ganneau, Renan) וָאֶשְׁבַּ.—אראל to be explained prob. from Ez. 43, 15. 16 of the *hearth* of the altar, which was prized by the captors as a kind of 'spolia opima' (Smend and Socin, p. 4). But this explanation is not certain. דודה must, as it seems, be the name of a divinity, otherwise (at present) unknown.—12–13. וָאֶסְחָבֵה Jer. 22, 19. 2 Sam. 17, 13.—13. לפני כמש, cf. לפני יהוה 1 Sam. 15, 33. 2 Sam. 21, 9.—וָאֹשֵׁב: 2 Ki. 17, 24.—14. *And Chemosh said to me, Go, take*, etc.; similarly l. 32: comp. Jos. 8, 1; Jud. 7, 9; 1 Sam. 23, 4; 2 Ki. 18, 25b.—14–15. וָאֶהֱלֹךְ, cf. Job 16, 22. 23, 8: in prose once (in 3 ps.) Ex. 9, 23.—15. בללה = Heb. בַּלַּיְלָה.—מִבְּלִעָ, cf. Is. 58, 8: the ordinary Hebrew equivalent would be מַעֲלוֹת הַשַּׁחַר. —16. גֶּבֶר, גֶּבֶרֶת, *men, women*. The two uncertain words here *may* be גֵּר, גֵּרֶת *strangers, male and female*.—17. רְחָמוֹת, Jud. 5, 30: female slaves are probably meant.—17. *Ashtor-Chemosh* must be a compound deity, of a type of which there are other examples in Semitic mythology, Baethgen, *Beiträge*, 254 ff. The *male* Ashtor is a South Semitic deity, *ib.* 117 ff.—הָחֲרַמְתִּיהָ: see p. 101.—17–18. לי[כ . ת]א, others supply לי[רא]א, cf. l. 12. Renan says that the last two letters of l. 17 are quite 'dans la nuit,' and that את כלי 'garde toute sa probabilité.' Against אראלי he objects the absence of את (contr. l. 12), and the *plural* (contr. the sing. l. 12).—18. הם (if, as seems to be the case, the reading is correct) must be a case of the independent pron. used as an accus., cf. Aram. הִמּוֹ (Ezr. 4, 10 etc.).—19. וַיֵּשֶׁב־בָּהּ, i. e. he made it a post of occupation during his war with Mesha'.—בְּהִלְּתַחֲמֹה, or rather, perhaps, on the analogy of the inf. of the Arab. VIII, בְּהִלְּתַחֹמֹה: cf. the Heb. place-names אֶשְׁתְּמוֹעַ, אֶשְׁתָּאוֹל.—וַיְגָרְשֵׁהוּ (provided יחץ be masc.). גרש מפני: Mesha'

speaks of כמש in exactly the same terms which the Hebrew used of יהוה, Dt. 33, 27. Jos. 24, 18.—20. מָאתֵן, in Heb. מָאתַיִם.—וְאַשָּׁאוֹת. —21. לְסָפָת (Nöld.) from יָסַף. Pointed irregularly by the Massorites לְסִפּוֹת לְסִפּוֹת Nu. 32, 14. Is. 30, 1.—הַיְעָרֹן *the woods*,—probably the name of a place.—22. מְגִדִלְתָהּ.—23. בֵּת מלך 1 Ki. 16, 18.—כִּלְאֵי either *both* (Nöld.), cf. כִּלְאַיִם, אלא:, or possibly *the locks* or *dams*, from the root כָּלָא.—לְמַיִן *for water*.—24. בֹּר *cistern*.—אן=Heb. אֵין (Gen. 47, 13).—25. Prob. הַמִּכְרָתָה (or הַמִּכְרוֹת) a *cutting* (or *cuttings*) of some sort: the special application must remain uncertain.—25–6. בְּאַפְּרֵי.—26. המסלת=Heb. הַמְסִלָּה.—27. בֵּת במת, probably the same place as במות Nu. 21, 19; במות בעל 22, 41. Jos. 13, 17.—הָרֶס. —עִין, Mic. 3, 12.—28. Before ש, there is space for four or five letters. After עין, הָיָה (or ? הָוָה, Is. 16, 4) suggests itself naturally as the first word of l. 28. The conjecture ש[ור] has the support of l. 20.—משמעת, see p. 144 *note*.—29. If מלכתי 28–9 be correct (the כ is not quite certain), the next word must almost necessarily be על: the two letters for which space still remains may be רש (as exhibited in the translation). Lines 28–29 will then describe the number of *chiefs*, i. e. either heads of families, or warriors, over whom Mesha' ruled in Daibon itself, and in the cities which he recovered.—בַּקְּרֹן *in the cities* (Clermont-Ganneau, Smend and Socin): with what follows, cf. the expression used of Yahaẓ ll. 20–21.—30. נֹקֵד, if the restoration be correct, will allude to the persons engaged in cultivating the breed of sheep, for which Moab was famous. It is the word which is actually used of Mesha' himself in 2 Ki. 3, 4. But the letters following נ can only be regarded as conjectural[1]: according to Renan, 'l'endroit est entièrement désespéré.'—32. Cf. l. 14. With *go down* Clermont-Ganneau pertinently compares Jer. 48, 5 which speaks of the מורד חורנים or *descent* to Ḥoronaim.—33. No doubt וַיִּשְׁבָהּ as ll. 8–9.—ועלתי. According to uniform usage in other parts of the Inscription, we should expect וְאֶעֱלֶה. ועלתי, if correct, will be an example of the perf. with simple *waw*, such as occurs also occasionally in the OT. עלה is the word that would

[1] The נ itself also *may* be a מ.

naturally be used by Mesha' to describe his return from a place to which he had previously *gone down.*

The language of Moab is far more closely akin to Hebrew than any other Semitic language at present known (though it may be conjectured that the languages spoken by Ammon and Edom were approximately similar): in fact, it scarcely differs from it otherwise than dialectically[1]. In syntax, form of sentence, and general mode of expression, it is entirely in the style of the earlier narratives contained in the historical books of the OT. The vocabulary, with two or three exceptions, not more singular than many a *ἅπαξ εἰρημένον* occurring in the OT., is identical with that of Hebrew. In some respects, the language of the Inscription even shares with Hebrew *distinctive* features, as the *waw* conv. with the impf., הושיע *to save*, עשה *to make*, גם, ראה ב', ירש *to take in possession*, הרג, לפני, the dual צהרים, חחרים *to ban*, גרש, בקרב, and especially אֲשֶׁר. It shares אנך with Hebrew and Phoenician, against Aramaic, Arabic, and Ethiopic (אנא, انا, ܐܢܐ).

The most noticeable *differences*, as compared with Hebrew, are הבמת זאת (not הזאת as in Hebrew), the ת of the fem. sg., and the ן of the dual (except in צהרים[2] 15) and plural, the ת and ן of the plural both occurring only sporadically in the OT.[3], the conj. הלתחם, קיר *city*, אחז 11, 14 *to take* a city (Heb. לָכַד); and the following words, which, though they occur in the OT., are not the usual prose terms, חלף 6 *to succeed*, בקע 15 of the *break* of dawn, נִבְחָן and נִבְרֹת 16 (in a context such as the present, the normal Hebrew expression would be אנשים and נשים), רְחָמֹת 17.

The chief features of historical interest presented by the Inscrip-

[1] By a happy instinct the truth was divined by Mr. (now Sir George) Grove, six years before any Moabite document whatever was known, in his interesting article MOAB, in the *Dictionary of the Bible* (p. 399ᵃ): 'And from the origin of the nation and other considerations we may perhaps conjecture that their language *was more a dialect of Hebrew than a different tongue.*'

[2] If this be really a dual, and not a *nominal* form in ם ָ.

[3] The ן 25–6 times, mostly dialectically, or late (Ges. § 87. 1ᵃ [add Lam. 4, 3 Kt., and, as the text stands, 2 S. 21, 20]; Stade, § 323ᵃ), 15 times being in Job, but even there irregularly (מלין 13 times, against מלים 10 times).

tion may be summarized as follows: (1) the re-conquest of Moab by Omri; (2) the fact that Mesha''s revolt took place in the middle of Ahab's reign, not after his death (as stated, 2 Ki. 1, 1); (3) particulars of the war by which Moab regained its independence; (4) the extent of country occupied and fortified by Mesha'; (5) the manner and terms in which the authority of Chĕmōsh, the national deity of Moab, is recognized by Mesha'; (6) the existence of a sanctuary of YAHWEH in Nebo[1]; (7) the state of civilization and culture which had been reached by Moab at the end of the tenth century B.C. Sir George Grove, in the article referred to on the last page, writes (p. 396): 'The nation appears' from allusions in the OT.[2] 'as high-spirited, wealthy, populous, and even, to a certain extent, civilized, enjoying a wide reputation and popularity .... In its cities we discern a "great multitude" of people living in "glory," and in the enjoyment of "great treasure," crowding the public squares, the house-tops, and the ascents and descents of the numerous high-places and sanctuaries, where the "priests and princes" of Chemosh minister to the anxious devotees .... In this case there can be no doubt that among the pastoral people of Syria, Moab stood next to Israel in all matters of material wealth and civilization.' This conclusion is confirmed by the Inscription. The length, and finished literary form, of the Inscription shew that the Moabites, in the tenth century B.C., were not a nation that had recently emerged from barbarism; and Mesha' reveals himself in it as a monarch capable of organizing and consolidating his dominions by means similar to those adopted by contemporary sovereigns in the kingdoms of Israel and Judah.

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[1] The reading יהוה is quite certain; the letters can be read distinctly on the plaster-cast of the stone in the British Museum.

[2] Chiefly Is. 15–16; Jer. 48.

List of principal Abbreviations employed.

AV. = Authorized Version.

Bö. = Böttcher, Fr., *Neue exeg.-krit. Aehrenlese zum A. T.* (above, p. iii).

Sometimes also the *Ausführliches Lehrbuch der Hebr. Sprache*, 1866,—a gigantic *Thesaurus* of grammatical forms, suitable for occasional reference, but for general purposes highly inconvenient.

CIS. = *Corpus Inscriptionum Semiticarum*, Tom. I, Parisiis, 1881–1887.

Tom. I contains Phoenician and Punic Inscriptions.

Ew. = Ewald, H., *Lehrbuch der Hebräischen Sprache*, ed. 7, 1863; ed. 8, 1870.

The *Syntax*, indispensable to the advanced student, has been translated by J. Kennedy, Edinburgh, 1881.

Ke. = Keil, C. F., *Commentar über die Bücher Samuelis*, ed. 2, 1875.

Klo. = Klostermann, Aug. (above, p. v).

Kön. = König, F. E., *Historisch-kritisches Lehrgebäude der Hebr. Sprache*, i. 1881.

Vol. ii, containing the treatment of the noun, and the syntax, has not yet appeared. Especially useful on account of the discussions, with exhaustive reference to previous authorities, of anomalous forms.

Kp. = Kirkpatrick, A. F., Commentary on 1–2 Samuel in the *Cambridge Bible for Schools and Colleges.*

MT. = Massoretic Text.

Ol. = Olshausen, Justus, *Lehrbuch der Hebräischen Sprache*, i. 1861.

A masterly work, containing, however, only the Laut-, Schrift-, and Formen-Lehre. The author never completed the syntax. The chapter devoted to the formation of Hebrew proper names is valuable.

Reinke = Reinke, Laur., *Beiträge zur Erklärung des A. T.'s*, vol. vii. Münster, 1866.

On transcriptional errors in the Massoretic text, or presupposed by the Ancient Versions, with many illustrations. The author is a Roman Catholic, in his attitude towards the Massoretic text entirely free from prejudice, and in fact not sufficiently discriminating in his criticism.

RV. = Revised Version.

Stade = Stade, Bernhard, *Lehrbuch der Hebräischen Grammatik*, i. 1879.

On the lines of Olshausen. The most convenient book for those who desire a grammar more comprehensive than that of Gesenius-Kautzsch, and yet not so minute or elaborate as those of Olshausen or König. The syntax has not yet appeared.

Th. = Thenius, Otto (above, p. iii).

We. = Wellhausen, Jul. (above, pp. iii–iv).

ZATW. = *Zeitschrift für die Alttestamentliche Wissenschaft*, edited by Bernhard Stade, 1881 ff.

ZDMG. = *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*

'וג = וְגוֹמֵר *and the rest* = 'etc.'

The readings of the Septuagint, when not otherwise stated, are those of Cod. B, derived either from Dr. Swete's edition (p. l), or from Nestle's collation (p. 201 *note*). Lucian's recension (p. l) is denoted by 'LXX (Luc.)' or 'Luc.' The abbreviation 'LXX' is construed with a plural or a singular verb, according as the reference is more particularly to the translators themselves, or to the translation in the form in which we now have it.

The Peshiṭto and the Targum have been cited from the editions of Lee and Lagarde, respectively.

The sign † following a series of references indicates that all examples of the word or form in question, found in the OT., have been quoted.

NOTES

ON

THE BOOKS OF SAMUEL.

1, 1—4, 1a. *Birth and youth of Samuel. Announcement of the fall of Eli's house.*

1, 1. איש אחד] אחד is not represented in LXX. It has been regarded as an indication of the comparatively late composition of the section in which it occurs; and Thenius, in order to escape this conclusion, supports its omission. But אחד is met with occasionally in the same sense *one man* = *a particular* or *certain man* in other passages, presumably of early origin: see not only 1 Ki. 13, 11. 2 Ki. 4, 1 but also Jud. 9, 53. 13, 2 ויהי איש אחד מצרעה,

הרמתים צופים] very difficult, if indeed defensible, grammatically. צופים cannot be an adj. in apposition with הרמתים; for this, being fem., would require צופות (cf. עינים רמות ψ. 18, 28 etc.),—not to say הַצּוֹפוֹת; nor can it, as Keil supposes, be a *genitive* (!) after הרמתים 'the two heights of the Ẓophites[1].' Rather might it be an appositional adjunct, 'the two heights, (the) Ẓophites;' cf. בְּאֵרֹת בני יעקן Dt. 10, 6 (but see Gen. 26, 18); שָׁוֵה קריתים Gen. 14, 5 (Ol. p. 613[2]), though even then the construction would be singularly unusual and hard, and not altogether analogous to the parallels cited. LXX has Σειφα ἐξ ὄρους Ἐφραιμ, pointing to צוּפִי for צופים[3], the מ of מהר having been in MT. accidentally written

[1] The reference to Ew. § 286c is inconclusive: the first word in the instances there cited being in the construct state (or in 1 Ki. 4, 12 in apposition).

[2] Cf. the writer's *Hebrew Tenses* (ed. 2), Appendix, § 190, where, however, some of the instances cited depend, no doubt, upon a faulty text.

[3] ו and י are often interchanged in Hebrew and LXX: cf. 9, 5 Σειφ = צוף. LXX must have read צוקי as צוקי: cf. Ἀβεσσα 26, 6 al., Ῥειβα II 23, 29 (We.).

twice, 'a certain man of Ramathaim, *a Ẓuphite* of the hill-country of Ephraim' (so We. Klo.). Ẓuph (*v.* 1b; 1 Ch. 6, 20 Qri) or Ẓophai (*ib. v.* 11) was the name of an ancestor of Elqanah; and the district in which Ramah lay was called אֶרֶץ צוּף (*ch.* 9, 5 ff.), no doubt, from the fact of its having been originally settled by the family of Ẓuph (cf. 27, 10 נגב הירחמאלי; 30, 14 נגב כלב).

הרמתים] The dual itself in a pr. n. can be readily paralleled (קריתים, גדרותים, etc.), and is supported in this particular word by ܪܡܬܝܡ[1] 1 Macc. 11, 34; but the transition to the *singular* in *v.* 19 is abrupt and strange. In MT. the form occurs here alone, Samuel's home being elsewhere always הרמה. LXX has Ἀρμαθαιμ not only here, but also wherever הרמה *occurs accidentally with* ת, in consequence of the ה of motion being attached to it (הרמתה), 1, 19. 2, 11. 7, 17. 8, 4. 15, 34. 16, 13. 19, 18. 22, as well as for ברמה in 25, 1. 28, 3: in 19, 19. 22. 23. 20, 1 (as in Jud. 4, 5) for ברמה it has ἐν Ῥαμα. In 25, 1. 28, 3 cod. A has Ῥαμα: in this cod. therefore הרמה is consistently Ῥαμα, הרמתים and הרמתה are consistently Ἀρμαθαιμ. Probably, however, this is merely a correction of a kind not unfrequent in cod. A, made with the view of assimilating the Greek text more closely to the Hebrew, and not a part of the original LXX. It is scarcely possible to frame an entirely satisfactory explanation of the variations. It seems clear that in 2, 11 etc. Ἀρμαθαιμ is due to the presence of the ת in the form of the Hebrew word there read by the translators: but it would be precarious to conclude that this was actually הרמתים. From the abruptness of the change in *v.* 19 to the sing., We. thinks it probable that the original form of the name was the singular, which in the first instance stood in the Hebrew text everywhere, but that the dual form came into use subsequently, and was introduced as a correction in 1, 1 in MT.; in LXX Ῥαμα was originally the uniform rendering, but in course of time an artificial distinction was drawn between הרמה and הרמתה, and when this was done it was introduced into the text of LXX—in cod. B, however, in 19, 19—20, 1 only, in

[1] Codd. AS corruptly Ῥαθαμειν: others Ῥαμαθεμ.

cod. A uniformly (Ῥαμα=הרמה: Ἀρμαθαιμ=הרמתה). Klo. ingeniously proposes to punctuate מן־הָרָמָתִים 'from the Ramathites,' cf. הרמתי 1 Ch. 27, 27: but this is not the usual manner in which a person's native place is designated in the OT.

ירחם] LXX Ἱερεμηλ, i.e. יִרְחְמְאֵל[1] Yeraḥme'el, perhaps rightly (the name Yeroḥam occurs elsewhere). The pedigree of Samuel is given twice besides, with variations similar to those which usually occur in parallel passages in the OT., especially in lists of names :—

1 *Sam.* 1, 1.	1 *Ch.* 6, 13–11 (LXX 28–26).	1 *Ch.* 6, 18–20 (LXX 33–35).
Samuel	13 Samuel	18 Samuel
Elqanah	12 Elqanah	19 Elqanah
Yeroḥam	Yeroḥam	Yeroḥam
Elihu	Eliab	Eliel
Toḥu	11 Naḥaṯḥ[2]	Toaḥ[3]
Ẓuph	Ẓophai	20 Qri Ẓuph[4]

אפרתי] This word appears to represent Elqanah not merely as *resident* in Ephraim (מהר אפרים), but as an *Ephraimite;* in 1 Ch. 6 he is represented as a *Levite*, of the descendants of Qohath (Nu. 3, 27 etc.). The discrepancy is hard to reconcile. Jud. 17, 7 the expression 'of the family of Judah,' applied to a Levite, shews that Levites settled in a particular tribe may have been reckoned as belonging to it (cf. Ew. *Hist.* ii. 421); but there the addition הוא לוי makes the double relationship clear; here the addition אפרתי seems to shew that the narrator has no consciousness of Samuel's Levitical descent. The explanation that the term designates Elqanah as an Ephraimite, merely so far as his civil rights and standing

[1] Thenius יִרְמָאֵל, on which We., *De Gentibus et Familiis Judaeis quae* 1 *Ch.* 2. 4. *numerantur* (Gottingae, 1870), remarks justly (p. 27), '*Dresdense* potius quam *Hebraeum*.'

[2] So Vulg. Pesh.; LXX Καιναθ. No doubt the נ is an error for ח, the two letters being somewhat similar in the old character, though which of the three forms is original cannot be definitely determined, probably Toḥu. In any case Keil's explanation of the variation is untenable.

[3] LXX Θοου, Vulg. Thohu, i.e. Toḥu as in 1, 1. Pesh. ܬܘܚܘ.

[4] So also LXX, Vulg.; Kt. Ẓiph.

were concerned, makes it express nothing more than what is virtually declared in *v.* [a], and moreover implies a limitation which is not, at least, sustained by usage. It is a question whether the traditions embodied in Ch. have been handed down uniformly in their original form, and whether in some cases the genealogies have not been artificially completed. The supposition that Samuel was really of Ephraimite descent, and was only in later times reckoned as a Levite, appears to be the simplest explanation of the divergence.

2. ולו שתי נשים] The *order* as 17, 12. 25, 2. Jud. 3, 16 etc.

אחת] The numeral, being definite in itself, may dispense with the art.; cf. 13, 17. 18; Nu. 28, 4: Ew. § 290[f]. But in a connexion such as the present האחת would be more classical (Gen. 2, 11. 4, 19. 10, 25 (all belonging to the Pentateuchal source J); Dt. 21, 15; II 4, 2), and ought probably to be restored.

ויהי] *before* the plural ילדים, according to Ges. § 147[a]; Ew. § 316[a]. So not unfrequently: e.g. with the same verb Gen. 1, 14. 5, 23. Jud. 20, 46. 1 Ki. 13, 33 וַיְהִי כהני במות that *there might be* priests of the high places.

3. ועלה] The pf. with *waw* conv. has a frequentative force *used to go up;* comp. 4[b]–7[a], where observe that it interchanges, not with the bare perfect, the tense of simple narrative, but with the *impf.*, which likewise expresses habituation: see *Tenses*, § 120; and comp. Ex. 17, 11. 18, 26. Jud. 2, 18 f. etc.

מימים ימימה] The same phrase, likewise with reference to the observance of a pilgrimage or sacred season, 2, 19. Ex. 13, 10. Jud. 11, 40. 21, 19 †. ימים, lit. *days*, tends by usage to denote the definite period of a year: cf. on 27, 7.

ושם וג׳] LXX ושם עלי ושני בני עלי. Some *independent* notice of Eli seems to be presupposed by *v.* 9: either, therefore (Th. Klo.), עלי ו has dropped out in MT., or (We.) the mention of Eli originally *preceded v.* 3, perhaps in the course of some more comprehensive narrative of the period, of which the life of Samuel which we still possess formed but an episode: in this case, the reading of LXX will be a correction, introduced for the purpose of supplying the deficiency which thus arose in the narrative.

4. ויהי היום] The same idiomatic expression recurs 14, 1. 2 Ki. 4, 8. 11. 18. Job 1, 6. 13. 2, 1†. Is it, now, to be construed 'And *there fell a day*, and . . . ,' or 'And it fell *on a day*, and . . .'? (Ges.-Kautzsch, § 109. 3. 1c: Hitzig and Delitzsch on Job 1, 6: We.) Modern authority is in favour of the second of these alternatives: but the fact that היום when used as an adverbial accusative signifies regularly *to-day* may authorize the inference that in this phrase it was conceived as a *nominative*, i.e. as the subject of ויהי (cf. 20, 24 ויהי החדש). In either case, the definite article, where we should use the indefinite, is in accordance with the Hebrew manner of thought: in the mind of the Hebrew narrator, the *day* is connected in anticipation with the events about to be described as happening upon it, and is thus regarded as defined. Comp. הספר Nu. 5, 23, החבל Jos. 2, 15 *the scroll, the cord*, defined in anticipation as those taken for a particular purpose, where our idiom can only employ *a:* and see on 6, 8. 10, 25. 19, 13. The rendering 'and it came to pass *at that time*' (Ges. *Thes.* 584b, Ew. § 277a) is less probable.

ותן] 4b–7a is parenthetical, describing what Elqanah's *habit* was (see on *v.* 3): the narrative of the particular occasion 4a is resumed in 7b ותבכה.

מנות] *portions*, viz. of the flesh partaken of at the sacrificial meal: cf. 9, 23.

Notice here the position of the object at the *end*, where it rounds off the sentence and brings it to its close. The English order, in such a case, would produce a very weak sentence in Hebrew. For two striking instances of the same order, see Jer. 13, 13. Am. 6, 14; and comp. on II 14, 12.

5. אַפַּיִם] Many attempts have been made to find a meaning for this word, at once defensible philologically, and suited to the context. It has been rendered (1) 'heavily.' So, for instance, the Vulgate (*tristis*), several mediaeval authorities (e.g. the 'Great' Bible of 1539: 'a portion with an heavy cheer'), and amongst moderns, Bö. Th. But for this sense of אַפַּיִם there is no support in the known usage of the language: בְּאַפַּיִם occurs with the meaning 'in anger' in Dan. 11, 20; but that would be unsuitable here,

and the expressions נפלו פניך (Gen. 4, 6) and פניה לא היו לה עוד (below, *v.* 18) are not sufficient to justify the sense of a *dejected* countenance being assigned to אפים. It has been rendered (2) in connexion with מָנָה אַחַת, *one portion of two faces* (=two persons), i.e. a double portion. So Keil and even Gesenius. It is true that the Syriac ܐܦܝܢ corresponds generally in usage with the Hebrew פנים; but, to say nothing of the fact that a Syriasm is unexpected in Samuel, and that even in late Hebrew אפים does not occur with the *Aramaic* sense of 'person,' there is nothing in the use of the Syriac word to suggest that the *dual* would, in Hebrew, denote *two* persons: ܐܦܝܢ (like פנים) is used of *one* person, the singular not occurring. If אַפַּיִם means *two* persons, it must be implied that the singular אף might denote *one* person, which the meaning of the word (*nostril!*) obviously does not permit. Secondly, the construction, even if on lexical grounds this rendering were defensible, would be unexampled. אפים evidently cannot be a *genitive* after מנה אחת: Ew. § 287b (cited by Keil) combines together cases of apposition and of the accusative of limitation; but the disparity of idea (*one portion* and *two persons*) shews that אפים cannot be in apposition with מנה אחת: it *might* be an accusative defining the amount or measure of the מנה אחת (*Tenses*, App. § 194): but how unnaturally expressed! '*one* (emph.) portion' immediately defined as a portion suitable for *two* persons, i.e. as a *double* portion, as in fact not *one* portion at all, but *two!* Upon grammatical grounds, hardly less decisively than upon lexical grounds, this rendering must thus be pronounced inadmissible. (3) The rendering of AV. *a worthy portion* is inherited from the Geneva Version of 1560, and is based ultimately upon the Targum, which has חולק חד בחיר, i.e. 'one *choice* portion.' בְּחִיר *choice* corresponds in the Targum to the Hebrew אפים; but it is clear that it is no translation of it, nor can it be derived from it by any intelligible process. Kimchi, in his *Commentary* and the *Book of Roots*, makes two attempts to account for it—both unsuccessful. Evidently it is a mere conjecture, designed to replace the untranslatable word by something that will more or less harmonize with the context.

The Hebrew text does not admit of a defensible rendering. In the LXX אפים is represented by πλήν, i.e. אֶפֶס. This reading at once relieves the difficulty of the verse, and affords a consistent and grammatical sense. אֶפֶס כִּי restricts or qualifies the preceding clause, precisely as in Nu. 13, 28. 'But unto Ḥannah he used to give one portion:' this, following the *portions* of *v.* 4, might seem to imply that Elqanah felt less affection for her than for Peninnah. To obviate such a misconception, the writer adds: '*Howbeit* he loved Ḥannah; but Jehovah had shut up her womb,' the last clause assigning the reason why Ḥannah received but one portion. This reading is followed by Reinke, We. and Stade (*Gesch. des V. Isr.* i. 199), and is rightly represented on the margin of RV.: the words *because she had no child*, however, though found in LXX, formed probably no part of the text used by the translators, but were added by them as an explanatory comment.

6. וכעסתה . . . גם כעס] 'and . . . *used to vex her even with a vexation*,' i.e. vexed her bitterly. כָּעַס is not (as it is often rendered) to provoke to *anger*, but *to vex*, as כַּעַס is *vexation:* it always denotes the feeling aroused by some unmerited treatment; cf. Job 5, 2. 6, 2; Dt. 32, 19 the vexation caused to Jehovah by the undutiful behaviour of His 'sons and daughters,' 27 'vexation from the enemy,' i.e. the vexation which He would experience from their triumph at Israel's ruin.

כעס] The abstr. subst., in place of the more common inf. abs., as Is. 21, 7 והקשיב קשב; comp. also 22, 17 will hurl thee as a man [*or*, O man] *with a hurling*, i.e. will hurl thee violently; 24, 16. 22 will be gathered, as captives, *with a gathering;* Ez. 25, 12. 15; 27, 35; Mic. 4, 9; Hab. 3, 9; Job 16, 14; 27, 12. גם occurs in the same position before the inf. abs. Gen. 31, 15. 46, 4. Nu. 16, 13 †.

צרתה] 'her *rival-* or *fellow-wife:*' LXX (Luc.) ἡ ἀντίζηλος αὐτῆς, Vulg. aemula eius, Pesh. ܚܕܝܬܗ. The meaning is certain. A comparison of Hebrew with the cognate languages, Arabic and Syriac, shews that in old times, when polygamy was prevalent, a common term was in use among the Semitic peoples to denote the idea of a *rival-* or *fellow-wife*, derived from a root ضَرَّ *to injure* or *vex*, viz.

Arabic ضَرَّةٌ *ḍarrat-un* = Syriac ܥܪܬܐ *'arthá* = Hebrew צָרָה. The variation in the initial letter shews that the term was not *borrowed* by one Semitic language from another, within historical times, but that it was already in use at the time when the common ancestors of the Hebrews, Aramaeans, and Arabs dwelt together in a common home: after the three branches separated, the initial consonant in process of time underwent a variation till it appeared finally as צ in Hebrew, as ܥ in Aramaic, and as ض in Arabic[1]. For an example of the Syriac word, see Ephrem Syrus, I. 65 D, where Hagar is spoken of as the ܥܪܬܐ of Sarah: it is also used here in Pesh. to represent צרה. For the Arabic, see Lane's *Arab. Lex.*, p. 1776, and *The* 1001 *Nights* (Habicht), iii. 276, 8 (cf. Lane's translation, London, 1865, ii. 135), referred to by Lagarde ('Budoor and Ḥayât-en-Nufoos are both wives of Qamar-ez-Zemân, and the one is ضرة = צרה to the other: compare 1 Samuel 1, 6 of the family of Elqanah'): also Saadyah's version of Lev. 18, 18 (in Le Jay's or Walton's Polyglott)[2]. לצרר in Lev. 18, 18 is a 'denominative' (Ges. § 38. 2c) from צרה, as used here, having the sense of *to take a rival-* or *fellow-wife* (LXX γυναῖκα ἐπ' ἀδελφῇ αὐτῆς οὐ λήψῃ ἀντίζηλον)[3], just like the Arab. III ضَارَّ. In post-Biblical Hebrew צרה occurs in the same sense in the Mishnah, *Yebamoth*, ch. i[4].

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[1] The variation is in accordance with rule: where Heb. צ corresponds to Arab. ض, its representative in Aramaic is ܥ, ע: e.g. צאן = ضَأْنٌ = ܥܢܐ, עָנָן; אֶרֶץ = أَرْضٌ = ܐܪܥܐ, ארע. See Lagarde, *Semitica*, I. (1878), pp. 22–27, or the list in the Appendix to the writer's *Hebrew Tenses* (ed. 2), § 178.

[2] 'And a woman with her sister thou shalt not take لِتَكُونَ ضَرَّتَهَا that she may be *her fellow-wife*.'

[3] Keil's rendering of לצרר, derived from Knobel, is not probable.

[4] See further on this word Lagarde, in his essay *Whether Marriage with a Deceased Wife's Sister is, or is not, prohibited in the Mosaic Writings*, published originally in the Göttingen *Nachrichten*, 1882, No. 13, and reprinted in the volume entitled *Mittheilungen* i. (1884), pp. 125–134. Substantially the word was already correctly explained by Alb. Schultens in his *Consessus Haririi quartus quintus et sextus* (Lugd. Bat. 1740), p. 77: 'Sub ضرّ regnat speciatim usus *obtrectandi* et *aemulandi*, *contendendi ex Zelotypia*, quae vocatur ضِرَار et ضِرّ. Hinc ضَرَّةٌ צָרָה est *mulier quae cum alia communem habet maritum*.

הִרְעִמָה] On the anomalous ה (with *dagesh dirimens*) see Ges. § 20. 2b; 22. 5b Rem.; Ew. § 28b (*b*); Stade, § 138a.

7. יעשה] Difficult. Keil: 'So used he (Elqanah) to do (viz. gave her a double portion), . . . ; so used she to vex her,' i.e. the more he shewed his affection for Ḥannah, the more Peninnah vexed her: but, even apart from the untenable expl. 'double portion,' there is no analogy for this sense of the repeated כן: 'the more . . . the more' is כאשר . . . כן (Ex. 1, 12). Th. We. point יַעֲשֶׂה 'so was it done year by year . . . , so (namely) did she vex her:' but this use of the passive נעשה is hardly a Hebrew idiom. Probably we should read with Pesh. (ܗܳܟܶܝܠܳܐ ܕܥܳܒܶܕ), Vulg. (implicitly) וכן תַּעֲשֶׂה 'and so *used she* (Peninnah) *to do* year by year . . . , so (namely) used she to vex her:' in this case the second כן is simply resumptive of the first.

שנה בשנה] year *for* year, i.e. one year like another = yearly. So elsewhere, as 1 Ki. 10, 25.

עלתה] LXX, Vulg. עֲלֹתָם.

ותבכה] The narrative of the particular year, 4a, is resumed here with the historical tense, though of course the practice, described 4b–7a, must be understood to apply to it as well.

ולא תאכל] More significant than the normal וְלֹא אָכְלָה: would have been, and emphasizing the continual condition in which Ḥannah was: see *Tenses*, §§ 30, 42 *β*, 85 *Obs.* So תבכה *v.* 10b.

8. ירע לבך] Cf. the לב רע (sad heart) of Pr. 25, 20 and the opposite טוב said of the heart *ch.* 25, 36 (where see note): also the פנים רעים of Gen. 40, 7. Neh. 2, 2. LXX τύπτει σε for יַרַע, i.e. יַכֶּה, but unsuitably (see 24, 6. II 24, 10).

9. אכלה] the inf. cstr. with the fem. termination, as regularly with יראה, אהבה, and with this word in Jer. 12, 9, the Priests' Code, and Ezekiel; also sporadically with other words[1] (cf. כשמעתו Is. 30,

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Sic 1 Sam. 1, 6:' and he quotes the phrase نُكِحَتْ عَلَى ضِرَّةٍ *ducta fuit super aemulatione*, i.e. *alteri uxori fuit adiuncta*, and refers also to לצרור in Lev. 18, 18. (Similarly in the *Animadversiones Philologicae et Criticae ad varia loca V. T.* (1709), on this passage: reprinted in the *Opera Minora*, 1769, p. 166.)

[1] See *Journal of Philology*, XI. (1882), 235 f.

19; לרבקה Dt. 11, 22): and with the suffix omitted, as also takes place exceptionally (e.g. *ch.* 18, 19. Gen. 24, 30. 1 Ki. 20, 12). אֲכָלָם (so LXX) is, however, what would be naturally expected—the suffix referring to the party generally, in spite of Ḥannah's not joining with them.

שָׁתוֹת] Very anomalous, being the only example of an inf. abs. after a preposition[1]: contrast 1 Ki. 13, 23 אחרי אכלו לחם ואחרי שתותו. LXX for ואחרי שתת has *καὶ κατέστη ἐνώπιον Κυρίου*, i.e. וַתִּתְיַצֵּב לִפְנֵי יי (cf. 26. 10, 19), which forms an excellent introduction to what follows, and is preferred to MT. by Th. We. Klo. König also (p. 537) admits that the text is suspicious.

יֹשֵׁב] The ptcp. describes what Eli *was doing* at the time when Ḥannah appeared where he was.

10. מרת נפש] Cf. 2 Ki. 4, 27 ונפשה מרה לה: Job 27, 2 al. The expression implies a state of mental embitterment, i.e. disappointment, dissatisfaction, discontent (Jud. 18, 25. *ch.* 22, 5).

על] for the more usual אל, which is read here by several MSS. There is a tendency, however, in these two books to use על and אל interchangeably: comp. *v.* 13. 2, 11. II 19, 43: also 1 Ki. 9, 5[b]. 20, 43. Is. 22, 15; and see on 13, 13.

11. אם ראה תראה] The expression of a condition is often emphasized by the addition of the inf. abs.: see on 20, 6; and exactly as here, Nu. 21, 2.

וזכרתני] the pf. with *waw* conv. carrying on the impf. תראה, according to *Tenses*, § 115 *s.v.* אם. So Ex. 19, 5[a]. 23, 22[a] etc.

ונתתיו] Here the pf. with *waw* conv. marks the *apodosis*: *ib.* § 136 *a*. So 20, 6; Ex. 19, 5[b]. 23, 22[b] etc.

ונתתיו לי״י כל ימי חייו] LXX has *καὶ δώσω αὐτὸν ἐνώπιόν σου δοτὸν ἕως ἡμέρας θανάτου αὐτοῦ· καὶ οἶνον καὶ μέθυσμα οὐ πίεται.* This is probably an amplification of the Hebrew text, by means of elements

[1] It occurs, however, though even then rarely, as the object of another verb (Ew. § 240[a]).—Ewald, in his explanation of this passage § 339[b], appears to have read אכלה (as some MSS. and Edd. do read, though against the Massorah). On Ex. 32, 6, which might be thought, perhaps, to afford a parallel to the text, see Ew. § 351[c]; and comp. below, *ch.* 25, 26. 33.

borrowed from Nu. 3, 9. 18, 6. 6, 3 designed with the view of representing Samuel's dedication as more complete.

12. והיה] As a frequentative sense is here out of place, this must be the perf. with simple *waw*, in place of the normal וַיְהִי, such as is met with occasionally, as 3, 13. 4, 19. 10, 9. 17, 38. 48. 25, 20 (and more frequently in later Hebrew): see *Tenses*, § 133.

הרבתה להתפלל] lit. *did much in respect of* praying, i.e. *prayed long* or *much:* cf. Is. 55, 7 כִּי יַרְבֶּה לִסְלוֹחַ = for he will *abundantly* pardon, Ex. 36, 5. ψ. 78, 38. So הקשית לשאול thou hast *done hardly in respect of* asking = thou hast asked a hard thing 2 Ki. 2, 10; יתנגב לבוא = come in stealthily II 19, 4; נתבאת לברח = fled secretly Gen. 31, 27; לא תשוב ללכת = shall not *come back* 1 Ki. 13, 17; היטבת לראות Jer. 1, 12; קדמתי לברח I was beforehand in fleeing = I fled betimes Jon. 4, 2: Ges. § 142. 2.

שמר] *observed*, in the sense of *marked*—not a common use of שמר, at least in prose: comp. ψ. 17, 4. Job 39, 1. Zech. 11, 11.

13. היא] For the pron. (which is unusual, as thus joined with the indef. ptcp.) cf. Dt. 31, 3. Jos. 22, 22: *Tenses*, § 199 *note*.

מדברת על לבה] not, of course, as Is. 40, 2 al. in the sense of *consoling*, but, the pron. being *reflexive*, as לדבר אל לבי in Gen. 24, 45=to speak *to* oneself (where LXX likewise render by ἐν, so that there is no ground for changing here על into ב). Comp. ויאמר אל לבו (followed of course—the verb being אמר—by the words supposed to be said) 27, 1. Gen. 8, 21 (We.). It is another instance of על=אל.

לא יִשָּׁמַע] not לא נִשְׁמַע, in agreement with the continuance expressed by the preceding ptcp. נָעוֹת.

חשב ל] as Gen. 38, 15. Job 33, 10 al.

14. תשתכרין] the ן of the 2 fem. sing., retained regularly in Aramaic and Arabic, is found in Hebrew only seven times, viz. here, Jer. 31, 22. Is. 45, 10. Ruth 2, 8. 21. 3, 4. 18 (Stade, § 553).

מעליך] *from upon thee*—the wine (in its effects) being conceived as clinging to her, and weighing her down. Comp. for the idiom (applied literally) 17, 39. Gen. 38, 19 al., and (metaphorically)

Am. 5, 23: also Jud. 16, 19 ויסר כחו מעליו (in allusion to the hair as the seat of Samson's strength).

15. קשת רוח] The exact expression does not occur besides: upon the analogy of קְשֵׁי לֵב Ez. 3, 7 it would denote *hard-spirited*, i.e. obstinate, unyielding. LXX ἡ σκληρὰ ἡμέρα, i.e. קָשֵׁת יוֹם, which is supported by Job 30, 25 where קשי יום is used in the sense which is here desiderated, viz. *unfortunate*, lit. *hard of day*, i.e. one upon whom times are hard (cf. δυσημερία). So Th. We. Hitzig (on Job *l.c.*).

נפשי] i.e. the emotions and desire, of which in Hebrew psychology the 'soul' is the seat: cf. ψ. 42, 5; also 102, 1. 142, 3 which illustrate at the same time שיחי *v.* 16.

16. לפני בת־בליעל] נתן ל means *to make into*, נתן כ' *to treat as* (Gen. 42, 30. ψ. 44, 12): נתן לפני means elsewhere *to set before* (1 Ki. 9, 6) or *to give up before* (Dt. 2, 31. 33)—neither sense, however, being suitable here. If the text be correct, לפני must have the force of *like*, which it also appears to possess in Job 3, 24 (parallel with כ); 4, 19 (Ew. Del. Hitz.). LXX express simply לבת־בליעל.

דברתי] LXX ἐκτέτακα, paraphrasing.

17. שְׁלָחֶךָ] for שְׁאֵלָתֶךָ (unusual), Ges. § 23. 3.

18. לדרכה] LXX adds καὶ εἰσῆλθεν εἰς τὸ κατάλυμα αὐτῆς, i.e. no doubt, as We. rightly perceived, וַתָּבֹא הַלִּשְׁכָּתָה (see 9, 22)—LXX having incorrectly treated the ה *locale* as the suffix of the 3 pers. sing. fem. The לשכה was a chamber near the היכל יהוה, as in 9, 22 near the במה, in which the sacrificial meals were held. In later times the word denotes the chambers in the Temple Court in which the priests lived: Jer. 35, 2. 4. Ez. 40, 17 etc.

פניה] פנים of a vexed or discontented countenance, as Job 9, 27 אם אמרי אשכחה שיחי אעזבה פני ואבליגה. LXX understood the word in its ordinary sense, reading (or paraphrasing) לא נָפְלוּ עוד פניה (Gen. 4, 6).

20. It is doubtful if the text is in its original form. We should expect (cf. Gen. 30, 22 f.) the 'remembering' to be followed immediately by the conception, and the date which in the text as it stands fixes the time of the conception, to fix rather the time of

the birth. Hence Reifmann (*Or Boqer*, Berlin, 1879, p. 28) supposes a transposition to have taken place, and would restore the words ותהר חנה to the beginning of the verse: 'And Ḥannah conceived; and it came to pass, at the coming round of the new year, that she bare a son.' So in effect LXX (*καὶ συνέλαβεν, καὶ ἐγενήθη τῷ καιρῷ τῶν ἡμερῶν καὶ ἔτεκεν υἱόν*), but without the retention of חנה, which is desiderated by Hebrew style (ותהר alone being too light by the side of the long clause following).

לתקפות הימים] lit. *at the comings round of the days*, i.e. not (as Th. Ke.) at the end of the period of gestation, but like תקופת השנה Ex. 34, 22 at the coming round of the new year, when the Feast of Ingathering (*ib.*) was held, which is no doubt the occasion of the pilgrimage alluded to in *v.* 21. ימים as *vv.* 3. 21. ל of time as II 11, 1. 1 Ki. 20, 22. 26. 2 Ch. 24, 23 לתקופת השנה.

שמואל] The current etymologies of this name cannot be accepted. This is evident at once in the case of the old derivation, which still lingers in the margin of AV., 'that is, *Asked of God*,' as if שְׁמוּאֵל were contracted from שְׁאוּל מֵאֵל: for such a contraction would be altogether alien to the genius of the Hebrew language. What the writer means to express must be (as often in the OT.) an *assonance*, not an etymology, i. e. the name שמואל *recalled* to his mind the word שאול *asked*, though in no sense derived from it. So קַיִן or מֹשֶׁה, for instance, recalled or suggested the verbs קנה *to get*, and משה *to draw out*, though the names do not themselves *signify* either 'gotten' or 'drawn out.' What, however, is the actual meaning of the name שמואל? When the explanation 'asked of God' was seen to be untenable, an attempt was made to bring the name into some sort of connexion with the text by the suggestion that it was = שְׁמוּעֵאֵל, and signified 'heard of God.' Had this, however, been the writer's intention, we should have expected the word *hear* to occur somewhere in the narrative, which is not the case. But there are even more serious objections to this derivation. (1) Had this been the true account of the name, the א rather than the ע would have been naturally the letter elided: an original שְׁמוּעֵאֵל would have given rise to שְׁמוּאֵל (on the analogy of יִשְׁמָעֵאל)

rather than to שְׁמוּאֵל.[1] (2) Compound proper names in Hebrew are constructed, for the most part, after particular types or models: thus one large class consists of one of the sacred names followed by a verb in the perfect tense (the last vowel only being lengthened, after the analogy of substantives), as אֶלְנָתָן, יוֹנָתָן, אֶלְיָדָע, יְהוֹיָדָע, i.e. *El* (or *Yah*) *has given*, *El* (or *Yah*) *has known*. Another class is similarly compounded, but the verb stands first, as חֲנַנְיָה(וּ), חֲנַנְאֵל, *Yah* (or *El*) *has been gracious*, עֲזַרְיָה(וּ), עֶזְרָאֵל, *Yah* (or *El*) *has helped*. In a third (less numerous) class the verb still stands first, but is in the imperfect tense, as יְרַחְמְאֵל *El hath mercy*, יַאֲזַנְיָה(וּ) *Yah hearkeneth*. There are, of course, other types, which need not however be here considered. But numerous as are the proper names compounded of one of the sacred names and a verb, *there are none, or next to none, compounded with a passive participle.* Obvious as such a form as *blessed* or *helped* or *redeemed of Yah* might appear to be, it was uniformly discarded by the Hebrews. In proper names, the passive participle is used only by itself. We have בָּרוּךְ and זָבוּד, for instance, but בַּרְכְּאֵל or יְבָרְכְיָהוּ, not בְּרוּכְיָה; יוֹזָבָד, אֶלְזָבָד or (וּ)זַבְדְיָה, not זְבוּדְיָה; we have not only אֶלְנָתָן and יְהוֹנָתָן (or יוֹנָתָן), but also (וּ)נְתַנְיָה and נְתַנְאֵל, not however נְתַנְאֵל; we have (וּ)שְׁמַעְיָה and יִשְׁמָעֵאל (also אֶלִישָׁמָע), but not שמועאל. There is *no* name in the OT. formed analogously to a presumable שמועאל *heard of God*[2]; and the fact that this type of compound name was studiously avoided by the Hebrews is practically conclusive against the proposed derivation.

The derivation suggested by Gesenius, שְׁמוּאֵל = 'Name of God,'

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[1] In יְרִיעֵאל 1 Ch. 7, 6 al. even the א is not elided.

[2] The only possible exception would be מְחוּיָאֵל Gen. 4, 18, if this mean 'smitten of God,' which, however, is far from certain: following the Qri, we may vocalize מַחְיָאֵל, which would agree with the LXX Μαιήλ, i.e. 'God is a life-giver' (Budde, *Biblische Urgeschichte*, p. 128). But, in any case, an archaic name such as this has no appreciable bearing upon the usage of the language in historic times. With *active* participles, there occur the compounds מְשֶׁלְמְיָה(וּ) 1 Ch. 9, 21. 26, 1. 2. 9; and the *Aramaic* מְשֵׁיזַבְאֵל 'God is a deliverer' Neh. 3, 4 al.; and מְהֵיטַבְאֵל 'God is a benefactor' Neh. 6, 10 (in Gen. 36, 39 the name borne by the wife of an Edomite king).

is as obvious as it is natural. It is suitable and appropriate in itself[1]; and the form of compound which it implies is in exact agreement with פְּנוּאֵל 'Face of God,' רְעוּאֵל 'Friend of God,' as well as (probably) גְּאוּאֵל 'Majesty of God,' and חֲמוּאֵל 'Warmth of God.' The *ū* is of course the old case-termination (Ges. § 90. 3), retained as a binding-vowel, both in the instances cited, and also occasionally besides: e.g. in מְתוּשֶׁלַח 'Man of the weapon,' and מְתוּשָׁאֵל[2] 'Man who belongs to God.' It is remarkable that Keil, when the circumstances are so clear, should adhere to the interpretation *a Deo exauditus*.

כי] For the omission of *saying* cf. Gen. 4, 25. 32, 31. 41, 51. 52; Ex. 18, 4.

21. האיש] Used similarly Gen. 19, 9. Ex. 11, 3. Nu. 12, 3. Jud. 17, 5. 1 Ki. 11, 28. Est. 9, 4.

זבח הימים] so 2, 19: also 20, 6 of an annual family festival.

22. עד וג'] Cf. Jos. 6, 10. Jud. 16, 2: also II 10, 5 (*Tenses*, § 115 *s.v.* עד).

את פני] = *in the presence of*, as 2, 11. 17. 18; ψ. 16, 10. 21, 7. 140, 14; Lev. 4, 6. 17 (*in front of* the veil).

23. את דברו] LXX, Pesh. express the second person אֶת־דְּבָרֶךָ—in all probability, rightly. There has been no mention in the preceding verses of any word or promise on the part of God: and even in so far as it may be supposed to be involved in the *wish* expressed by Eli in *v.* 17, that has been fulfilled already in the birth of the child. 'Establish thy word,' i.e. give it effect, permit it to be carried out. הקים דבר is used especially of a person *carrying out* a command or injunction laid upon him, as 15, 13. Jer. 35, 16; or of Jehovah *giving effect to* His own, or His prophet's, word, as 1 Ki. 12, 15. Is. 44, 26. Jer. 33, 14. LXX, rendering τὸ ἐξελθὸν ἐκ τοῦ στόματός σου, use the more formal expression: see e.g. Nu. 30, 13 כל מוצא שפתיה. 32, 24 והיוצא מפיכם תעשו.

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[1] Comp. the similarly formed Phoenician name שמבעל.

[2] According to Lenormant, *Les origines de l'histoire* (1880, p. 263), a formation definitely Assyrian. מת in the special sense *husband* is common in Ethiopic: in Hebrew, as a living language, it fell out of use, except in the *plural*.

24. בפרים שלשה] LXX *ἐν μόσχῳ τριετίζοντι*, Pesh. ܒܥܓܠܐ ܬܠܬܐ = בְּפַר מְשֻׁלָּשׁ (see Gen. 15, 9): no doubt correctly, for (1) the *order* פרים שלשה is very unusual: (2) only one פר is spoken of in *v.* 25. The change is really only one in the grouping of letters: for in the older orthography פרים would be written regularly פרמ (without י and without the distinctive final form of the מ: cf. on the Siloam Inscription החצבמ = הַחֹצְבִים: there are also many indications that the *plena scriptio* was not in use in the MSS. used by the LXX translators. See further in the Introduction). For אחת with *one* term only of the enumeration cf. 16, 20. LXX add after בפר משלש *καὶ ἄρτοις* = ולחם—probably (We.) from Ex. 29, 23 f.

שלו] *to* Shiloh—after the preceding verb of motion, not *at* Shiloh (see 2, 29 *foot-note*).

והנער נָעַר:] AV. RV. 'and the child was young.' But this rendering implies that נער as predicate expresses more than it does as subject, which cannot be the case. The words can only be rendered 'and the lad was a lad.' It is just possible that this might be understood—in accordance with the Semitic usage explained on 23, 13—as meaning 'the lad was what he was—there is no occasion to say more about him;' but the case is barely parallel to the other examples of the usage; and this fact about Samuel would be so obvious from the narrative in general that it would scarcely deserve to be made the subject of a special remark. It is more probable that the text is in error. LXX express והנער עִמָּם: but this is tautologous, following 24[a] MT. If, however, we may follow LXX in 25[b], and assume that the clause before us has been misplaced, we may, on the *basis* of LXX (though not expressing it exactly), restore an intelligible text thus (after שלו): וישחטו את הפר וַתָּבֹא אֵם הנער אל עלי והנער עִמָּהּ.

25. וישחטו] The subject is not Ḥannah and Elqanah, but הַשֹּׁחֲטִים (We.): see on 16, 4.

26. בי] LXX here and Jud. 6, 13. 15. 13, 8. 1 Ki. 3, 17. 26 render unintelligibly by *Ἐν ἐμοί*, elsewhere (Pent. Jos.) correctly by *Δέομαι, Δεόμεθα*.

עמכה] merely an orthographical variation for עִמְּךָ (here only):

so כָּמֹכָה Ex. 15, 11 *bis* †; אֹתְכָה Nu. 22, 33 †; אֹתָכָה Ex. 29, 35 †; בָּכָה Ex. 7, 29. II 22, 30. ψ. 141, 8 †; לָכָה Gen. 27, 37. II 18, 22. Is. 3, 6 †.

אל] *with reference to, regarding* (not *for*); as Is. 37, 21. 33.

28: וגם אנכי] 'et ego vicissim, Job 7, 11' (Th. from Le Clerc), cf. *ch.* 28, 22: II 12, 13. The so-called 'גם *correlativum.*'

השאלתיהו] השאיל is *to let a person ask* (viz. successfully), i. e. to grant him his request. So Ex. 12, 36 (the correlative of *ask* in 3, 22. 11, 2, as of the same word here in *vv.* 17. 27). In the cognate languages, however, the word by usage acquires definitely the sense of *lend:* see Luke 11, 5 Pesh., where it stands for the Greek χρῆσον.

כל־הימים וג'] 'all the days for which he shall be (Vulg. *fuerit;* the fut. perf., as Gen. 48, 6: *Tenses*, § 17), he is granted to (lit. asked for) Jehovah.' It is possible that for היה we should read, with LXX, Pesh. Targ. (though these, as AV., may indeed merely paraphrase), חַי (cf. Gen. 5, 5); but in any case הוא is to be construed with what follows, not (as by LXX) with what precedes.

שאול] Cf. 2 Ki. 6, 5 והוא שאול (=*lent*).

The last words of *v.* 28 must be dealt with in connexion with 2, 11ᵃ. LXX do not express 1, 28ᵇ; on the other hand they have in 2, 11ᵃ an addition to MT., which looks like a various recension of the words not expressed by them in 1, 28ᵇ. The two texts may be compared, by placing one above the other, as is done by We.:

MT.	וישתחו שם ליהוה	וילך אלקנה הרמתה	אל־ביתו	
LXX		הרמתה	וַהִנַּחֵהוּ שם לִפְנֵי יְהוָה	וַהֵלֶךְ

In the light of the context, LXX deserves the preference. For in MT. Ḥannah alone is mentioned as coming up with Samuel to Shiloh (*vv.* 24–28ᵃ: so *v.* 22 'I,' *v.* 23 'thou'); when the account of the visit is ended, an unnamed 'he' appears as the subject of וישתחו, who finally (2, 11ᵃ) is resolved into Elqanah. Had Elqanah, according to the conception of the writer, been present at this visit to Shiloh, he would assuredly have been named explicitly at an earlier stage of the narrative. There is the less ground for supposing LXX altered arbitrarily the genders at the end, as in *their* text Elqanah is already introduced in *v.* 24; so that the

masc. in *v.* 28, had the translators had וישתחו before them, would have occasioned no difficulty, and given no occasion for a change. On these grounds there is a strong probability that LXX have here preserved the original text. Pesh. Vulg. render וישתחו by a plural verb (as though the reading were וישתחוו: comp. Gen. 27, 29. 43, 28[b], where the punctuators direct ישתחו itself to be read as a plur.): Klo. suggests that שם may be a mutilated fragment of שמואל: but neither of these remedies relieves the real difficulty of MT., that only Ḥannah is mentioned (not allusively merely, but circumstantially) as coming up to Shiloh with Samuel, and only Elqanah is mentioned (2, 11) as returning from Shiloh to Ramah. If it be true that 1, 28[b] MT. is but a variant of 2, 11[a] LXX, it will follow that Ḥannah's Song is inserted in MT. and LXX in a different place.

2, 1. רמה קרני] The figure is that of an animal carrying its head high, and proudly conscious of its strength: cf. ψ. 92, 11. 112, 9; and (in the Hif'il) *v.* 10. ψ. 75, 5. 6. 89, 18 al. On the contrary, Jer. 48, 25 נגדעה קרן מואב.

ביהוה (2)] several MSS. בֵּאלֹהָיִ: so LXX, Vulg. The variation in the parallel clause is an improvement: cf. ψ. 3, 8[a]. 18, 7[a]. Is. 40, 27[b]. 49, 5[b].

רחב פי על אויבי כי] For these words LXX seem to have read רחב על אויבי פי, which may be preferable (We.): the thought שמחתי בישועתך is rather parallel to clause *c* (cf. *a*), than the ground of it. For the figure רחב פי, cf. ψ. 35, 21. Is. 57, 4—a gesture of exultation and triumph.

2. צור] Cf. Dt. 32, 4. 15. 18. 37; Is. 30, 29; *ch.* 23, 3; and (where the thought also is similar) ψ. 18, 32; Is. 44, 8.

3. אל תרבו תדברו] The force of אל extends over the following and parallel clause, as ψ. 35, 19. 38, 2. 75, 6: לא ψ. 9, 19. 44, 19. Job 3, 10 al. (Ges. § 152. 3; Ew. § 351[a]).

תרבו תדברו] the two verbs ἀσυνδέτως, the first verb expressing a general relation, for which in English an *adverb* would commonly be used, and the second, expressing the principal idea of the sentence, being subordinated to the first for the purpose of

defining and limiting the range of its application: so Jer. 13, 18 השפילו שבו shew lowliness sit down=sit down lowly, and frequently in Hosea: 1, 6 לא אוסיף עוד ארחם; 5, 11 הואיל הלך hath taken upon himself, hath walked=hath walked willingly; 6, 4=13, 3 משכים הלך; 9, 9 העמיקו שחתו; Is. 7, 11 MT. etc. (Ges. § 142. 3[b]; Ew. § 285[b]). An idiom more common in Syriac (Nöld. *Syr. Gr.* § 337) than in Hebrew. In Hebrew the construction noticed on 1, 12 is generally preferred.

גבהה גבהה] The reduplication, as Dt. 2, 27 בדרך בדרך in the way, in the way (and not elsewhere) will I go; 16, 20 צדק צדק תרדף justice, justice (and this alone) shalt thou follow; Qoh. 7, 24. 'Do not let your words breathe ever (תרבו), and emphatically (גבהה גבהה), a spirit of haughtiness.'

עתק] ψ. 75, 6: also 31, 19. 94, 4 †.

דעות] So Job 36, 4: cf. אמונות Pr. 28, 20; ביעות Is. 27, 11; תבונות Is. 40, 14 al.; חכמות ψ. 49, 4 al.; חמות ψ. 76, 11. Pr. 22, 24. Poetic, amplificative plurals.

ולא נתכנו עללות] No doubt the Qri ולו is here right. לא and לו, being pronounced alike, were sometimes in error written one for the other: and in certain cases (though not always), the correction was made by the Massorah. 'And by Him actions are *tested* or *estimated*' (viz. by the application of a measure תֹּכֶן Ex. 5, 18. Ez. 45, 11). The epithet תֹּכֵן לִבּוֹת *estimater of hearts* is applied to Jehovah in Pr. 21, 2. 24, 12 †, and תֹּכֵן רוּחוֹת *ib.* 16, 2 †; here it is said that man's *actions* are estimated by Him. The argument is: Do not speak arrogantly: *for* Jehovah has full knowledge of what you do, and your actions are thus all appraised by Him.

4. חַיִּים] in the pl. by attraction to גבורים, because this is the principal idea, and what the poet desires to express is not so much that the bows, as that the warriors themselves, are broken. Cf. Is. 21, 17, and Ew. § 317[d].

אזרו חיל] ψ. 18, 33 האל המאזרני חיל.

5. עד וג'] lit. *even to* the barren—she beareth seven=even the barren beareth seven. עד recurs in the same sense Job 25, 5 lo, *even* the moon, it doth not shine. For חָדֵלוּ עַד, Reifm. Klo. would

read חָדְלוּ עָבֹד *cease to toil.* The *v.* is evidently related to Jer. 15, 9 אמללה יולדת השבעה: though which is original cannot from a mere comparison of the two passages be determined. חדל as Dt. 15, 11.

6ª. Dt. 32, 39 אני אמית ואחיה: 6ᵇ. ψ. 30, 4.

ויעל] continuing the ptcp., as ψ. 34, 8. 65, 9 etc.: *Tenses*, § 80.

8ª. Hence (with variations) ψ. 113, 7 f.—In clause *a* the main division is at אביון: the two clauses which follow are parallel, the force of ו . . . . . ינחלם being dependent on, and determined by, להושיב,—'to make them to sit with nobles, *and he will* (=*and to*) cause them to inherit,' etc. So Is. 10, 2ᵇ. 13, 9ᵇ. 14, 25. 45, 1. ψ. 105, 22. Pr. 5, 2 al.: cf. *Tenses*, § 118.

8ᵇ. I. e. because the earth is owned by Jehovah, and He can dispose of it, as He will. LXX, however, omits 8ᵇ, and in lieu of 9ª reads διδοὺς εὐχὴν τῷ εὐχομένῳ· καὶ εὐλόγησεν ἔτη δικαίου=נֹתֵן לְנֹדֵר נָדְרוֹ וּשְׁנוֹת צַדִּיקִים יְבָרֵךְ. Apparently this variation represents an attempt to accommodate the Song more closely to Ḥannah's position. But, as We. remarks, it is not in harmony with the general tenor of the Song (which represents God as granting *more* than the desires or expectations of His worshippers).

9. ידמו] Cf. Jer. 49, 26. 50, 30: also (in Qal) ψ. 31, 18 יִדְּמוּ לִשְׁאוֹל.

10. יהוה יחתו מריבו] LXX Κύριος ἀσθενῆ ποιήσει τὸν ἀντίδικον αὐτοῦ, i. e. (cf. 4ª) יָחֵת מְרִיבוֹ (cf. Is. 9, 3) for יֻחַתּוּ מְרִיבָו, which Th. We. Klo. would restore here. But the change is at least not a necessary one; the *casus pendens* (*Tenses*, § 197. 2) is forcible and very idiomatic: see ψ. 10, 5. 11, 4. 46, 5. 89, 3. 90, 10. Is. 34, 3.—The existing text of LXX after this clause exhibits a long insertion borrowed from Jer. 9, 23 f[1].

עָלָו] The suffix (if MT. מְרִיבָו is retained) is to be referred to individual members of the class מריביו, whom the poet, for the moment, mentally particularizes.

ויתן . . . וירם] (note the jussive, וְיָרֵם) 'that he may give,' etc.

יתן עוז ל'] ψ. 29, 11 יי' עז לעמו יתן.

[1] Comp. the insertion in ψ. 14, 3 from *Romans* 3, 13–18.

מלכו] So ψ. 18, 51; מלכי ψ. 2, 6.—It is plain that this verse, at any rate, cannot have been spoken by Ḥannah, even granting that the allusion is to the *ideal* king. The ideal itself, in a case like the present, presupposes the actual (notice especially the expression *His anointed*), and the thoughts of the prophets of Israel can only have risen to the conception of an ideal king after they had witnessed the establishment of the monarchy in their midst. Far more probably, however, the reference is to the actual king. And indeed in style and tone the Song throughout bears the marks of a later age than that of Ḥannah. Nor do the thoughts appear as the natural expression of one in Ḥannah's position: observe, for instance, the prominence given to 'the bows of the mighty are broken:' and contrast in this respect the *Magnificat* (Luke 1, 46–55), where though elements are *borrowed* from this Song, they are subordinated to the plan of the whole, and the first thought, after the opening expression of thankfulness, is 'For He hath regarded *the lowliness of His handmaiden.*' The presence of the Song here does not prove more than that it was *attributed* to Ḥannah at the time when the Books of Samuel were compiled: indeed, as its position in LXX and MT. is not the same, its insertion may even belong to a later period still. A sober criticism, while not asserting categorically that the Song *cannot* be by Ḥannah, will recognize that its specific character and contents point to an occasion of a different kind as that upon which it was composed. The central thought of the Song is the abasement of the lofty and the elevation of the lowly, which the poet illustrates in a series of studied and well-balanced contrasts, *vv.* 4–8. On the ground of some humiliation which, as it seems, has recently befallen his foes, he breaks out *v.* 1 in a tone of triumphant exultation, and bids those whose sole thought was how to magnify their own importance recollect that God's all-seeing eye was ever upon them, *v.* 3. He points *vv.* 4–8 to the instances which experience affords of the proud being abased, and the humble exalted. The poem ends *vv.* 9–11 with an expression of confidence for the future. Human strength is no guarantee of

success. Such as set themselves in opposition to Jehovah and seek to thwart His purposes only come to ruin: those devoted to Him are secure. Jehovah *judges* the earth, and in so doing designs the triumph of His own anointed king. From the last words it was inferred by Ewald[1], that the poet is a king, who alludes to himself in the third person. But the tone is national rather than individual; and Smend[2] may be right in supposing it to have been spoken originally in the name of the people, and intended to depict Israel's triumph over the heathen and the ungodly. *V.* 2 interrupts the connexion; and may not be part of the original poem: if it be removed, the song will consist of four equal strophes, of eight lines each.

11. על] Several MSS. read אל. See, however, on 1, 10.

היה משרת] *was* ministering (during the period with which the narrative is about to deal): cf. Gen. 37, 2: *Tenses*, § 135. 5.

13–14. Is what is described here an abuse on the part of the priests, or a rightful due? *V.* 15 f. clearly describe an abuse; and גם at the beginning, which expresses a *climax*, shews that *v.* 13 f. must describe an abuse likewise (We.). משפט, therefore, in MT. will denote merely *custom*, not *right*. Probably, however, we should follow Vulg. in joining 13[a] to 12[b], and LXX, Pesh. Targ. in reading for הכהנים את העם, הכהן מאת העם (cf. on 1, 24): 'they knew not Jehovah, nor the right (i. e. the rightful due) of *the priest from* the people:' comp. Dt. 18, 3 (so Th. We. Ke. Klo.).

כל איש וגו'] The constr. is unusual. זֹבֵחַ is to be regarded as a ptcp. absolute (cf. II 23, 3. Job 41, 18), *all men sacrificing=if*, or *whenever*, *a man sacrificed*, etc.; the pred. is then introduced by the pf. and *waw* conv. ובא, precisely as, in an analogous case, after אם (Gen. 31, 8 אם יאמר . . . וילדו *if ever* he said . . . , *then* the flock *used* to bear . . . : *Tenses*, § 123 β). In other words, כל איש זבח זבח is the syntactical equivalent of איש אם יזבח זבח. The constr. would be more normal, if כל איש were preceded by והיה: see Jud. 19, 30; Ex. 33, 7[b].

[1] *Die Dichter des Alten Bundes*, I. 1 (1866), p. 157 ff.
[2] *ZATW.* 1888, p. 144.

כבשל] the implicit subject is הַמְבַשֵּׁל: see on 16, 4 and comp. 11, 2.

המזלג שלש השנים] lit. the prong, the three teeth—a case of apposition (*Tenses*, § 188). שְׁלֹשׁ (not שלשה), שן being fem.: cf. שְׁלֹשׁ הָעָרִים Nu. 35, 14; שְׁלֹשׁ הַשָּׁנִים Lev. 25, 21. To be sure, in 14, 5 שן in the *metaph.* sense is masc.; but it is not clear that this is decisive as to Hebrew usage. If it is, we must conclude שלש to be an error for שלשה.

14 f. Observe how in these verses the tenses are throughout frequentatives (continuing 13 ובא).

בו] can only be rendered *therewith:* the Versions express the sense *for himself*, which is more suitable, but requires לו to be read instead of בו.

15. יקטרון] The ן is the original termination of 3 pl. impf. preserved in classical Arabic (in the *indicative* mood), Aramaic (usually), Ethiopic, Phoenician[1].

In the OT. it occurs sporadically (305 times altogether), though the principle regulating its occurrence is difficult to determine. It is not a mark of antiquity, for, though it occurs seldom in the latest books, those in which it occurs with greatest comparative frequency are not (upon any view) the most ancient (56 times in Dt., 37 in Isaiah, 15 in 1–2 Kings, 23 in Job, 12 in Genesis, 7 in Numbers, 15 in a single Psalm, 104). Further, while it sometimes abounds in particular sections (e. g. Gen. 18, 28–32: Joel 2, 4–9), it is absent from others belonging to the same narrative, or of a similar character (e. g. 9 times in the Laws, Ex. 20–23, never in the Laws, Lev. 17–26). From its frequency in Dt., Job, the Book of Isaiah, and some of the Psalms, it may be inferred that it was felt to be a fuller, more emphatic form than that in ordinary use, and hence was sometimes preferred in an elevated or rhetorical style. In 1 Sam. it occurs 8 times—2, 15. 16. 22 (*bis*). 23. 9, 13 (*bis*). 11, 9: in 2 Sam. once only, not in the narrative, but in the Psalm 22, 39.

ובא] LXX rightly ἤρχετο. The pf. with *waw* conv. appears

[1] *CIS.* 3, 21. 22.

similarly after בטרם, though of reiteration in *present* time, in Ex. 1, 19b before the midwife comes to them וילדו *they are wont to bear.*

16. ויאמר] This should strictly be וְאָמַר, in accordance with the other tenses before and after: but Hebrew is sometimes negligent in such cases to maintain the frequentative tense throughout: see Jud. 12, 5 f.; Jer. 6, 17; and *Tenses*, § 114.

קטר יקטירון כיום החלב] 'Let them *burn* (emph.) the fat first, and (then) take,' etc. The inf. abs. strengthens the verb in a manner which may often be represented in our idiom by the use of italics. In כיום, the consciousness of יום is lost, and it is used as a mere adverb of time, especially to express the present time, as contrasted with the future, i. e. (in our idiom) *first of all, first.* So Gen. 25, 31 מכרה כיום את בכורתך לי sell me *first* (before I give thee the pottage) thy birthright, 33. 1 Ki. 22, 5 inquire, I pray, *first* at the word of Jehovah. See Ges. *Thes.* or *Lex. s. v.*, and We. p. 37 *note.*

כאשר תאוה נפשך] Similarly II 3, 21 בכל אשר תאוה נפשך, Dt. 14, 26 al. Both אִוָּה (in Piel), and the subst. אַוָּה, are rarely used except in conjunction with נפש.

ואמר לו כי עתה תתן] 'And he would say to him, "Thou shalt give it me now."' With this reading, כי, standing before the direct narration, is like ὅτι *recitativum* (e. g. Luke 4, 21), and أَنْ, ؟ (constantly), and cannot be represented in English except by inverted commas: so 10, 19 MT. Gen. 29, 33. Jos. 2, 24. 1 Ki. 1, 13. 2 Ki. 8, 13 al. Several MSS., however, for לו read לא[1] (so LXX) 'And he would say, No; for (=but) thou shalt give it nów' (cf. 12, 12: II 16, 18 al.). The latter is more pointed, and deserves the preference. Targ. here agrees with MT.; Pesh. Vulg. express *both* readings[2].

לקחתי] The *bare* perf. in the apod. is uncommon and emphatic: *Tenses*, § 136 γ: Nu. 32, 23. 'And if not, I take it by force!'

17. כי נאצו ונ'] 'for the men (viz. Eli's sons) contemned,' etc.: see Nu. 16, 30b כי נאצו האנשים האלה את י"י. האנשים (with the

[1] Which is also suggested by the Massoretic note לא סביר: see on 12, 5.

[2] Similar variations occur in other passages: thus Jos. 5, 14 MT. Vulg. Targ. לא; LXX, Pesh. לו: 1 Ki. 11, 22 MT. Vulg. Targ. לא; LXX לו; Pesh. both.

art.) denotes men who have been in some manner specified (e. g. 6, 10. Ex. 5, 9), not men in general.

19. והעלתה . . . תעשה] '*used* to make . . . and bring up:' Gen. 2, 6 ואד יעלה והשקה את כל פני האדמה.

20. והלכו . . . ואמר . . . וברך] 'and Eli *would* bless . . ., and say . . ., and they *would* go to his place.'

ישם] LXX ἀποτίσαι, i. e. יְשַׁלֵּם *make good:* cf. Ex. 21, 36 (likewise followed by תחת). With MT. cf. Gen. 4, 25 (שת). 45, 7.

שאל] Difficult syntactically. As the text stands, the subj. can be only the implicit הַשְּׁאֵל (see on 16, 4) 'which he that asked asked'=which was asked: but the passage is not one in which this impersonal construction would be naturally in place. Either, with We., we must point as a ptcp. pass. שָׁאֵל (see 1, 28: the masc. *ad sensum*, the שאלה being Samuel), or we must suppose that שאל is an error for שְׁאֵלָה ('in lieu of the petition which *she asked* for Jehovah'). The former gives the better sense, though אשר with a bare ptcp. is not very common (Dt. 1, 4. 1 Ki. 5, 13). If the latter be right, we must suppose the double reference of שאל to be played upon: the 'petition' which was asked *of* Jehovah in 1, 17. 27 was also asked *for* Him. The Versions merely guess: LXX, Pesh. Vulg. 'which thou didst lend,' unsuitably: Targ. very freely 'which was asked from before Jehovah.'

והלכו למקומו] 'and *they* went to *his* place' is not in accordance with Hebrew style. LXX וחלך האיש למקומו: Pesh. והלכו למקומם. Either of these readings *may* be original: but probably We. is right in concluding וחלך למקומו to be the original reading: in MT. the verb was read as a plur. and so became והלכו, LXX treated it as a singular, and supplied 'the man.'

21. כי פקד] obviously cannot be right: the fact that Jehovah visited Ḥannah cannot form the *ground* of what is related in *v.* 20. Read, with LXX, Pesh. (and AV. implicitly): וַיִּפְקֹד. כ and ו are confused elsewhere: e. g. Is. 39, 1b וישמע, for which LXX, Pesh. and the parallel in 2 Ki. 20, 12 have rightly כי שמע; and Jer. 37, 16 where כי בא is evidently an error for ויבא (LXX καὶ ἦλθεν).

22. ושמע] as 1, 3: 'and he heard from time to time' (Dr. Weir).

את הנשים וג'] See Ex. 38, 8. The entire clause (from ואת אשר) is not found in LXX, and is probably not part of the original text (the context speaks of a היכל with *doors*, not of an אהל: 1, 9. 3, 3. 15). הצבאות, both here and in Ex., is paraphrased in Targ. Pesh. *who prayed* (or *who came to pray*): Vulg. renders here *quae observabant*, in Ex. *quae excubabant*. But צבא is used often peculiarly in the ritual legislation of the Pent. (the 'Priests' Code') of the service of the Levites about the Tent of Meeting; and Ex. 38, 8 and here expresses the performance of menial duties by the women. In the fragments of a Targum published by Lagarde (*Prophetae Chaldaice*, 1872, p. xiv) from the margin of the Cod. Reuchl., there appears an endeavour to palliate the sin of Eli's sons (as described in the existing Hebrew text): ויתן דמשהן ית קרבני נשיא ספ[ר] אח[ר]: דמדכירן דאתן לצלאה (*delayed* the women's offerings). Comp. Bacher, 'On the Targum to the Prophets,' in the *ZDMG*. 1874, p. 23.

אהל מועד] the Tent of Meeting. The sense in which מועד was understood is explained in Ex. 25, 22. 29, 42.

23. אשר וג'] '*for that, in that* (15, 15. 20, 42) I hear the accounts of you (as) evil, from' etc. רעים, not הרעים, like דבתם רעה Gen. 37, 2; דבת הארץ רעה Nu. 14, 37; יאכלו לחמם טמא Ezek. 4, 13 (a *tertiary* predicate). If the text be correct, we must suppose את דבריכם רעים to have been inserted by the writer in the relative clause for greater definiteness: cf. 2 Ki. 23, 26 (אפו). Is. 54, 9 (uncommon). But LXX do not express the words, and it is true that the sense seems to be sufficiently plain without them.

מאת כל העם אלה] 'from all the people, (even) these.' An unparalleled juxtaposition [1]. Why not מאת כל העם הזה, as uniformly elsewhere? LXX have πάντος τοῦ λαοῦ Κυρίου, whence We., remarking that in a later time אלהים was apt to be substituted for יהוה (e.g. 2 Ch. 10, 15; 18, 5; 22, 12; 23, 9 compared with 1 Ki. 12, 15. 22, 6; 2 Ki. 11, 3. 10), would restore מאת כל עם יהוה (cf.

[1] The note in Ges. § 111. 2[b] is inexact and misleading: a student reading it would have no reason to suppose that כל־העם אלה—the noun with, the pron. without, the art.—was not a common and perfectly permissible construction.

v. 24 *end*). This, however, leaves the article in העם unexplained: perhaps it is simpler to suppose that אלה (once, no doubt, written אל, as still eight times in the Pent., and 1 Ch. 20, 8 and in Phoenician [1]) has arisen by dittography from the following אל.

24. אשר וגו׳] 'which I hear Jehovah's people to be spreading.' So already Rashi, comparing Ex. 36, 6 ויעבירו קול במחנה. Elsewhere, it is true, where this idiom occurs, it is accompanied by an indication of the locality *in* or *through* which the proclamation is 'made to pass' (as Ex. *l.c.;* 2 Ch. 30, 5 בכל ישראל; 36, 22 (= Ezr. 1, 1); Ezr. 10, 7; Neh. 8, 15: Lev. 25, 9 תעביר שופר בכל ארצכם): but the alternative rendering (AV. RV.) '(Ye) *make* the people of Israel *to transgress*' is doubly questionable: (1) אתם is desiderated after מעבירים (see on 6, 3); (2) עבר, when it signifies *to transgress*, is always followed by an accus. of the law or precept 'overpast,' e. g. את פי יי׳ 15, 24. Nu. 14, 41; תורת Is. 24, 5 (comp. the Commentators on ψ. 17, 3[b]), and in the Hif. does not occur in this sense at all. The case is one, however, in which the integrity of the text is reasonably open to suspicion.

25. 'If a man sinneth against a man, God will mediate for him:
But if a man sin against Jehovah, who can intercede for him?'
I. e. For an offence of man against man, God may interpose and arbitrate (viz. through His representative, the judge): for an offence against Jehovah, there is no third party able to do this. For אלהים as signifying, not the judge as such, but the judge *as the mouthpiece of a Divine sentence*, see Ex. 21, 6. 22, 7 f.: and comp. *ib.* 18, 16, where the *judicial* decisions given by Moses are described as the 'statutes and laws of God.' Ideas parallel to this occur among other ancient nations; comp. Sir Henry Maine's *Ancient Law*, ch. i, and the expression applied to judges in Homer: οἵτε θέμιστας Πρὸς Διὸς εἰρύαται (Il. 1. 239). The play between פִּלֵּל *to mediate* (see ψ. 106, 30 ויעמד פינחס ויפלל, where PBV. 'and *prayed*' is quite false), and התפלל *to interpose as mediator*, specially by means of entreaty

[1] *CIS.* 3, 22 אלנם הקרשם אל these holy gods; 14, 5 מנחת אל these offerings; 93, 3 הסמלם האל these images.

(Gen. 20, 17), cannot be preserved in English. The idea of mediation or arbitration appears in other derivatives (rare) of פלל; as פלילים Ex. 21, 22. Dt. 32, 31; פלילה Is. 16, 3. In וּפִלְלוֹ the suffix must have the force of a dative, *for him* (Ges. § 121. 4; Ew. § 315[b]); but probably, with We., וּפִלְלִי should be pointed: the *plur.* would be in accordance with the construction of אלהים, as thus applied, in Ex. 22, 8[b].

The general sense is well expounded by We. (after Ew. *Hist.* ii. 581 [Eng. Tr. 412]): For the settlement of ordinary cases arising between man and man, there is a מְפַלֵּל (arbiter), viz. Elohim (speaking through His representative, the judge): if, however, Jehovah is the plaintiff, He cannot also (as Elohim) be the מְפַלֵּל. As the priest in point of fact is the judge, this means—the play between 'Jehovah' and 'Elohim' being disregarded: 'the sin of the priest against God cannot be adjusted before the tribunal of the priest, but incurs the direct vengeance of Heaven.'

ולא ישמעו] See on 1, 7.

כי חפץ וג׳] Cf. Jud. 13, 23. Grotius (quoted by Th.) illustrates the thought from Aeschylus (*ap.* Plato, *Rep.* ii. 380 A):

θεὸς μὲν αἰτίαν φύει βρότοις
Ὅταν κακῶσαι δῶμα παμπηδὴν θέλει.

26. הלך וגדל וטוב] II 3, 1 הולכים ודלים . . . הולך וחזק (which shews that גָּדֵל וָטוֹב are the verbal adj. and adj. respectively): Ex. 19, 19.

עם] as 21[b]: cf. Luke 2, 52.

27. הנגלה נגליתי] i.e. 'Did I *reveal* (on *v.* 16) myself to the house of thy father, or not, that ye, his descendants, have thus scorned me?' An impassioned question, not to be weakened by treating הֲ as though it were = הֲלֹא.

בהיותם וג׳] MT. 'when they belonged in Egypt *to* the house of Pharaoh.' But this is unnatural; and it can hardly be doubted that עֲבָדִים has dropped out after במצרים, corresponding to LXX δούλων (cf. Targ. משתעבדין ל). Comp. Lev. 26, 13. Dt. 6, 21.

28. וּבָחֹר] Ges. § 131. 4[a]: Ew. § 351[c].

לעלות] is naturally Qal (Sept. Pesh. Vulg. Ke. Klo.), though it *might* be Hif. (Targ. Th.) for להעלות (comp. *v.* 33. II 19, 19 לעביר;

Ex. 13, 21 לנחתם; Nu. 5, 22 לנפל; לצבות; Dt. 1, 33 לראתכם; 26, 20 לעשר); however, as the contraction is not common (about twenty instances altogether in MT.[1]), and there is nothing here to suggest or require the Hif., the latter is less probable. *To go up* upon the altar, i. e. upon a ledge beside it, as Ex. 20, 26; 1 Ki. 12, 33; 2 Ki. 16, 12 *end;* 23, 9: conversely, ירד is used of *coming down* from it, Lev. 9, 22: cf. 1 Ki. 1, 53.

29. מעון] מעון *habitation*, except in the late passage 2 Ch. 36, 15, hardly occurs in prose; and the locative sense 'in my habitation' would demand בְּמְעוֹנִי[2]. Bö. suggests ingeniously צִוִּיתִים עָוֹן, i. e. (Why kick ye at . . . , which) I have commanded them, *iniquitously?* But the adverbial use of עון, though it might occur in poetry (Ew. § 279[c]), is not probable in prose. LXX, rendering תבעטו ἐπέβλεψας (i. e. (תִּבְּיטוּ), and עון ἀναιδεῖ ὀφθαλμῷ, read evidently עין (ἀναιδεῖ being added for the purpose of explaining the sense in which ὀφθαλμῷ was to be understood); but this has nothing to recommend it. מעון does not admit of being construed in accordance with the ordinary rules of Hebrew syntax: but the error is too deep-seated for a restoration to be proposed with any confidence.

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[1] To those given in the text add II 18, 3 Kt. לעזיר; 2 Ki. 9, 15 Kt. לגיד; Is. 3, 8 למרות; 23, 11 לשמר; 29, 15 לסתר; 33, 1 (corrupt) כנלותך; Jer. 27, 20 בגלותו; 37, 12 לחלק; 39, 7 לביא; Am. 8, 4 לשביתו; ψ. 26, 7 לשמע; 73, 20 (?) בעיר; 78, 17 למרות. Pr. 31, 3 למחות; Dan. 11, 35 ללבן. Qoh. 5, 5 לחטיא. Neh. 10, 39 נעשר. 2 Ch. 31, 10 לביא. (In some of these instances the text may be doubtful, or the punctuation as Hif. unnecessary.) Comp. in the Nif. לענות Ex. 10, 3. נבשלו Pr. 24, 17. בעטת Lam. 2, 11. לאור Job 33, 30; and (as pointed) לראות Ex. 34, 24. Dt. 31, 11. Is. 1, 12: also נהרג Ez. 26, 15.

[2] בַּיִת (absol.) never means '*in* the house:' by custom the use of the accus. to express rest in a place is restricted to cases in which *a noun in the genitive follows*, as בית אביך, בית המלך, בית י״י. So פתח אהל מועד (ש. 22), פתח אהלו (Ex. 33, 10) *at* the entrance of his tent: but *at the entrance* (absolutely) would be בפתח, not הפתח simply. So בית־אל, בית־לחם may denote '*in* Bethel,' '*in* Bethlehem:' but 'in Gibeon,' 'in Dan' must be expressed by בגבעון, בדן (see 2 Ki. 10, 29[b]). Where a word like שלו, ירושלם seems to denote *at* Shiloh, *at* Jerusalem, it will be found that a verb of motion always precedes, of which the subst. expresses the goal: so e.g. 1, 24; II 20, 3; Dt. 3, 1; Jud. 21, 12. Hence קרש ψ. 134, 2 is '*to* the sanctuary.' (Exceptions to what has been here said may be found in MT., but they are very rare: e.g. Is. 16, 2. 2 Ch. 33, 20.)

לעמי] This again cannot be right. 'We might easily alter ישראל לעמי to ישראל עמי, but the ל appears also in לְפָנַי of LXX' (We.) Perhaps לפני is the true reading; it is accepted by Hitzig (on Amos 2, 13).

30. אמור אמרתי] = 'I *said*' (emph.). The intention, which had afterwards to be abandoned, is emphasized by the inf. abs.

יתהלכו לפני] Persons are said to *walk before* God, i. e. to live freely and undisturbed under His eye, when their manner of life is pleasing in His sight. The phrase occurs in a neutral sense 12, 2: in Gen. 17, 1. 2 Ki. 20, 3 the thought of the moral condition attaching to the התהלך לפני ו״ו predominates; elsewhere, as here and *v.* 35, Gen. 24, 40. 48, 15, it includes a reference both to the moral condition, and to the prosperity which is its accompaniment. (The expression is not so strong as התהלך אֵת האלהים Gen. 5, 22. 24. 6, 9.)

31. הנה ימים באים וג׳] A formula occurring besides only 2 Ki. 20, 17 (=Is. 39, 6), and in the prophecies of Amos and Jeremiah.

וגדעתי את זרעך] Cf. for the figure Jud. 21, 6 נגדע היום שבט אחד מישראל and Jer. 48, 25 נגדעה קרן מואב וזרעו נשברה. LXX vocalized זַרְעֲךָ; but this by no means agrees so well as MT. זְרֹעֲךָ with the *figure* implied in וגדעתי. זְרֹעַ metaph. of *strength*, as Job 22, 8 ואיש זרוע לו הארץ; ψ. 10, 15 שבר זרע רשע; 83, 9.

32. צר מעון] Another corrupt passage. RV. 'the affliction of (my) habitation:' but (1) the suffix (or article) cannot be dispensed with except in a distinctively poetic style, (2) מעון does not occur absolutely of Jehovah's dwelling-place until 2 Ch. 36, 15; the expressions in use are מעון ביתך ψ. 26, 8, or (more usually) מעון קדשך(ו) (so Dt. 26, 15). Bö. suggests צֻר מָעוֹז 'and thou shalt look for *a rock of defence:*' but הביט with an accus. is not to look *for* something non-existent, or not visible, but to look *at*, or behold, something actually in view.

בכל אשר] lit. 'in the whole of (that,) as to which . . .'='in all wherein . . .' בכל אשר is commonly followed by a verb of motion, as 14, 47, in which case it = *wherever*.

ייטיב את] היטיב with a *personal* object is usually construed with ל or עם (Gen. 12, 16; 32, 10. 13 al.): the construction with an

accus. is chiefly Deuteronomic (Dt. 8, 16. 28, 63. 30, 5; so Jer. 18, 10. 32, 40. 41; also Zech. 8, 15. ψ. 51, 20).

33. 'Yet *one* I will not cut off belonging to thee from mine altar,' etc. לך is the dat. of reference, as often in similar phrases: 1 Ki. 2, 4. 9, 5. 14, 10. 21, 21 al.

לכלות וג'] Cf. Lev. 26, 16 (certain diseases) מְכַלּוֹת עינים וּמְדִיבֹת נפש; Dt. 28, 65 כליון עינים ודאבון נפש.

לאדיב] for לְהַאֲדִיב (on *v.* 28), from [אדב]=דאב. אדב, however, is not substantiated elsewhere, in either Hebrew or the cognate languages: it is probable therefore that א is merely an error for ה, and that לְהַדִיב (corresponding to מדיבת in Lev. *l.c.*) should be restored. Cf. Jer. 25, 3 אשכים for השכים.

עיניך . . . נפשך] The איש, no doubt, is Abiathar, who escaped the massacre of the priests *ch.* 22, was David's faithful attendant during his lifetime, but was removed from the priesthood by Solomon, and banished by him from Jerusalem, on account of the part taken by him in the attempt of Adonijah to secure the throne (1 Ki. 2, 27). If MT. be right, the reference must be to the father, supposed to be conscious of the fortunes of his descendant, and suffering with him. Such a sense, however, seems to be one which is scarcely likely to have been in the writer's mind (contrast Job 14, 21); LXX read עיניו . . . נפשו, the pronouns referring to Abiathar himself, the end of whose life was passed in disappointment and vexation. This appears to be preferable (so We. Th. Klo.).

מרבית] *the increase* (viz. generally, so far as none are specially exempted). Or, perhaps, as 1 Ch. 12, 29, *the greater part.*

ימותו אנשים] 'will die *as men*' (=in the flower of their age, AV.), אנשים being an (implicit) accus., defining their condition at the time of dying. So Is. 65, 20 בן מאה שנה ימות will die *as* a man 100 years old; Lev. 20, 20 (*Tenses*, § 161. 3). But, though the grammatical construction is unexceptionable, אנשים does not signify *adults*, in contradistinction to men of any other age; and LXX has ἐν ῥομφαίᾳ ἀνδρῶν; in all probability therefore a word has fallen out in MT., and בְּחֶרֶב אנשים should be restored.

35. כאשר וג'] for the expression, cf. 14, 7. II 7, 3. 2 Ki. 10, 30.

The clause is attached to what precedes somewhat abruptly; but a similar abruptness may be observed sometimes in the Books of Samuel: e.g. 9, 6[a]; 19, 5 ראית ותשמח.

בית נאמן] Cf. 25, 28 (the hope expressed by Abigail).

35[b]. משיחי] The passage like 2, 10 presupposes the establishment of the monarchy (משיח יי: 16, 6; 24, 7. 11 etc.). The original prophecy must have been re-cast by the narrator, and in its new form coloured by the associations with which he was himself familiar. The meaning is that the faithful priest will enjoy the royal favour continually.

36. והיה וגו'] lit. 'and it shall be, as regards all that are left (=whoever is left) in thy father's house, he shall come' etc. The construction exactly resembles Dt. 20, 11; II 15, 35: and without כל, Nu. 17, 20 (cf. 16, 7); 1 Ki. 19, 17. The force of כל is similar to that in *v.* 13. Instead of יבוא the sentence might with equal propriety have been resumed by the pf. and *waw* conv. וּבָא: see Nu. 21, 8; Jud. 11, 31: the construction with the impf. is, however, somewhat more flowing, and less formal.

ספחני] ספח is *to attach:* 26, 19. Is. 14, 1 ונספחו על בית יעקב: Job 30, 7 *Pu'al* (=to cling together).

The interpretation of the entire passage, from *v.* 31, is difficult. In MT. two troubles are threatened to Eli, (1) a sudden disaster 31[a][1]. 33[b], from which few will escape of his entire family (בית אביך *v.* 31): (2) a *permanent* weakening of his family (32[b] 'no old man in thy house *continually*'). No doubt in 31[a]. 33[b] the allusion is to the massacre of the priests at Nob (22, 17–20): and Abiathar himself is the one alluded to in 33[a], who escaped the massacre, and so was not 'cut off' from the altar, continuing to hold the office of priest under David, and only superseded by Ẓadoq (the faithful priest of *v.* 35) upon the accession of Solomon. The

[1] This sense of the figure seems to be demanded by the *limitation* which follows in 33[a] (Yet one I will not *cut off* to thee from mine altar). *V.* 33[a] cannot be a limitation to 32[b]: for the sparing of a single individual, on a particular occasion, forms no exception to the *permanent* weakening of a *family*.

sign in *v.* 34 is of course the death of Ḥophni and Phineḥas, recorded in *ch.* 4.

But with reference to the passage as a whole, it is difficult to resist We.'s argument. As the text stands, *v.* 32[a] expresses a *consequence* of 31: it deals, however, with something which Eli is to witness himself: hence 31 must refer to something within Eli's own lifetime—which can only be the disaster of *ch.* 4, in which his two sons perished. This implies that the survivor in 33 is Aḥitub (14, 3); and that 35 relates to Samuel (so Th.). But the 'sign' in 34 is also the disaster of *ch.* 4: consequently, upon this interpretation, the death of Eli's sons is a 'sign,' not of some occurrence in the remoter future, but of itself! *V.* 31 must thus refer to something *subsequent* to *ch.* 4, and so, subsequent also to Eli's death (the massacre at Nob, as explained above): it follows that the text of 32[a] cannot be correct,—as indeed was already surmised above, upon independent grounds. LXX omits both 31[b] and 32[a]; and We. supposes that 31[b] and 32[b] are but two forms of one and the same gloss, due originally to an (incorrect) application of 31[a] to the disaster of *ch.* 4. Still, though it is true that 33[a], expressing a *limitation* of 31[a], would form a natural sequel to it, it would follow it somewhat quickly and abruptly; and the omission in LXX is open to the suspicion of being due to the recurrence of the same words זקן בביתך in both 31[b] and 32[b]. What is really wanted in lieu of the corrupt words at the beginning of 32 is something which would lead on naturally to the notice of the *permanent* weakening of Eli's family—which is the point in which 32[b] advances beyond 31[b]. Did we possess 32[a] in its original form, it would yield, we may suppose, a suitable sequence: 31 would refer to the massacre at Nob, 32 to the after-history of Eli's family (comp. 36 כל הנותר בביתך), and 33 would revert to the subject of 31 in order to follow the fortunes of the survivor, Abiathar[1].

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[1] The rendering of AV. 'an enemy *in my* habitation,' on which Mr. (now Professor) Kirkpatrick founds his interpretation of *v.* 32, is simply impossible, as I am sure, if the Professor were writing a second edition of his Commentary,

3, 1. יקר] precious = rare, as Is. 13, 12 אוקיר אנוש מפז.

נפרץ] spread abroad = frequent: 2 Ch. 31, 5 וְכִפְרֹץ הַדָּבָר.

2. ועלי שכב וג׳] From here to the end of *v.* 3 follow a series of circumstantial clauses, describing the conditions which obtained at the time when what is related in *v.* 4 took place.

כֵּהוֹת] fem. pl. from כֵּהָה, an adj. of the form expressive of bodily defects אִלֵּם, פִּסֵּחַ, עִוֵּר, חֵרֵשׁ. Syntactically the adj. is to be conceived here as an accusative, defining the aspect under which Eli's eyes 'began:' lit., therefore, 'began *as dim ones*'=began to be dim. Cf. Is. 33, 1 כהתימך שודד when thou finishest *as a devastator*=when thou finishest to devastate. See Ges. § 142. 4; *Tenses*, § 161. 2, and p. xvi.

לא יוכל] expressing his *continued* inability more distinctly than לא יָכֹל would have done: so Gen. 48, 10; Jos. 15, 63 Kt.

3b. Evidently Samuel was sleeping in close proximity to the ark—perhaps, in a chamber contiguous to the היכל in which it was, if not, as the Hebrew taken strictly would imply, actually in the היכל itself.

4. אל שמואל] LXX שמואל שמואל, no doubt rightly: cf. *v.* 10, where we read '*as beforetime*, Samuel, Samuel.' In *v.* 6 LXX repeats the name similarly. The repetition can hardly have been introduced by LXX on the strength of *v.* 10, for there the name (both times) is not expressed by them at all!—The only other similar duplications in OT. are Gen. 22, 11. 46, 2. Ex. 3, 4.

5. שוב שכב] 'return, lie down'= lie down again: cf. Is. 21, 12 שֻׁבוּ אֵתָיוּ; and see on 2, 3.

7. יָדַע] טרם followed by a perfect is very rare: *Tenses*, § 27 *β note*. Here, the parallel יִגָּלֶה makes it probable that the narrator himself would have vocalized יֵדַע.

8. קֹרֵא] *was* calling: Gen. 42, 23.

10. ויתיצב] Cf. the description of a nocturnal revelation in Job 4, 16.

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he would now admit. צר מעון may be rendered indifferently *an adversary* or *the adversity of* (the) *habitation:* but in either case the expression imperatively requires מעון to be the *object* of the hostility, or trouble, denoted by צר.

כפעם בפעם] So 20, 25. Jud. 16, 20. 20, 30. 31. Nu. 24, 1 †; כיום ביום *ch.* 18, 10†; כשנה בשנה 2 Ki. 17, 4†. פעם בפעם does not occur alone; but (on the analogy of שנה בשנה 1, 7) would mean *one time like another*=generally: hence, with כ prefixed, *as generally*, or, as we may substitute in a case like the present, 'as at (other) times.'

11. הנה אנכי עשֶׂה] '*Lo, I am doing*=Lo, I am about to do:' the 'futurum instans,' as often in Divine announcements, *v.* 13, Gen. 6, 17. Ex. 9, 3. Dt. 1, 20. See *Tenses*, § 135. 3.

11b. The same figure 2 Ki. 21, 12. Jer. 19, 3 †. In both passages, the form, from צלל, is written more correctly תִּצַּלְנָה. With the form here, cf. תִּחְלֶינָה, תִּסְבֶּינָה.

12. אל עלי] LXX ἐπί, Pesh. Targ. על, Vulg. *adversum*. אל with the force of על.

אל ביתו] *with reference to* his house: 1, 27. 4, 19.

הָחֵל וְכַלֵּה] 'beginning and ending,' i.e. effecting my purpose completely. The expression occurs only here. Construction as II 8, 2; Ew. § 280a.

13. שמם אני] *Tenses*, § 135. 4. So Jer. 1, 12. 38, 14 al. In Aramaic, the pronouns of 1 and 2 pers. coalesce with the ptcp. to form a new tense with the force of a present: but in Hebrew the two parts are still distinct, and the ptcp. receives some emphasis from its position.

בעת אשר ידע] עֵת is in the constr. state, because the following relative clause is conceived as *defining* and *limiting* its meaning, exactly as a noun in the genitive would do: Ges. § 116. 2, Ew. § 332c.

כי מקללים להם בניו] The text hardly admits of being construed: for קלל does not mean *to bring a curse upon* any one, and is followed not by a *dative*, but by an *accusative*. There can be little doubt that LXX ὅτι κακολογοῦντες Θεὸν have preserved the true reading, viz. כי מקללים אֱלֹהִים בניו (cf. Ex. 22, 27 אלהים לא תקלל). If the text be correct, להם can only be construed as a reflexive dative (Ew. § 315a) 'cursed *for themselves* = at their pleasure:' cf. ψ. 44, 11 *end*; 80, 7 ילעגו למו; Job 6, 19 קוו למו. But this does not yield a satisfactory sense.

14. לכן] LXX οὐδ' οὕτως (attaching the words to *v.* 13), strangely treating לכן, as though contracted from לא־כן. So elsewhere, as Gen. 4, 15 (also Pesh. Vulg. here); 30, 15 (לָכֵן in these passages has an idiomatic force: cf. on 28, 2). 1 Ki. 22, 19. 2 Ki. 1, 4. 6. 21, 12. 23, 20 al. With 14b cf. Is. 21, 14.

15. 'In MT. וַיַּשְׁכֵּם בַּבֹּקֶר (LXX) has been passed over after עד־הבקר' (We.).

17. כה יעשה וג'] A form of imprecation peculiar to Ruth, Samuel, and Kings: 14, 44. 20, 13. 25, 22. II 3, 9. 35. 19, 14. Ruth 1, 17. 1 Ki. 2, 23. 2 Ki. 6, 31, and with a *pl.* verb (in the mouth of Jezebel and Benhadad) 1 Ki. 19, 2: 20, 10 †.

19. ולא הפיל וג'] For the idiom, cf. (in Qal) Jos. 21, 43. 23, 14. 1 Ki. 8, 56. 2 Ki. 10, 10 כי לא יפל מִדְּבַר י״י ארצה. מן has a partitive force, with a negative = 'aught of:' cf. Gen. 28, 11 etc.

20. נאמָן וג'] (was) *one accredited* or *approved* to be a prophet unto Jehovah. (The ptcp., not the pf.)

לנביא] as לנגיד 9, 16; 13, 14; למלך 15, 1; II 2, 4 al.

21. לְהַרְאֹה] So Jud. 13, 21 †, for the normal הַרְאוֹת: Stade, § 622b.

4, 1a. This should stand as the concluding clause of 3, 21.

4, 1b—7, 1. *Defeat of Israel by the Philistines. Capture and restoration of the Ark.*

4, 1b. LXX introduce this section by the words Καὶ ἐγενήθη ἐν ταῖς ἡμεραῖς ἐκείναις καὶ συναθροίζονται ἀλλόφυλοι εἰς πόλεμον ἐπὶ Ἰσραὴλ = ויהי בימים ההם ויקבצו פלשתים למלחמה על ישראל. Something of this sort is required, if only for the sake of explaining the following לקראת, though the clause (taken with what follows, in which the same word occurs) would be the better for the omission of למלחמה.

האבן העזר] העזר is in *apposition* with האבן. In 5, 1. 7, 12, however, the form used is אבן העזר.

2. ותמש] Perhaps, 'and *spread itself abroad:*' cf. the *Nif.* in II 5, 18. 22. LXX ἔκλινεν, i. e. seemingly וַתֵּט 'and the battle *inclined*' (viz. in a direction adverse to Israel).

ויכו] LXX, Pesh. Vulg. וַיַּכּוּ.

3–5. LXX omit (four times) ברית before יהוה in accordance wih

the general custom of MT. in Samuel (*vv.* 6. 11. 17–22; 3, 3; *ch.* 5–6; II 6 throughout; II 15, 24[b]. 25. 29 [*v.* 24[a] both texts have it]). Perhaps it was introduced here into MT. at a time when the expression was in more general use than it had always been.

4. ושם] LXX, Vulg. omit שם—no doubt, rightly. The point is not that Eli's sons were at Shiloh, but that they came with the ark into the camp (*v.* 11). The word may have been introduced accidentally through a reminiscence of 1, 3 (We.).

5. ותהם הארץ] 1 Ki. 1, 45 ותהם הקריה: Ruth 1, 19 ותהם העיר.

7. ויאמרו] Not to be omitted (LXX). Though the speakers are the same as in [a], the remark is of a different character: and in such cases the repetition of ויאמרו is a genuine Hebrew idiom (We.): e. g. 26, 9–10. II 17, 7–8.

כזאת] LXX τοιαύτη—a Hebraism: cf. ψ. 27, 14 μίαν; 102, 19. 119, 50. 56 αὕτη; τὴν μονογενῆ μου=יחידתי ψ. 22, 21 al.; also Jud. 7, 14; ψ. 32, 6; 118, 23 (Matth. 21, 42), notwithstanding the fact that in these cases there is a subst. in the Greek to which the fem. might conceivably be referred.

8. האדירים האלה] אלהים construed as a pl. in the mouth of a heathen (cf. 1 Ki. 19, 2), as also, sometimes, in converse with one, Gen. 20, 13 (Ew. § 318[a] *end*). However, this limitation is not universal: see Gen. 35, 7; Jos. 24, 19 כי אלהים קדשים הוא (the plur. of majesty), II 7, 23 (but see note); ψ. 58, 12 (unless אלהים here= divine beings); and in the phrase אלהים חיים Dt. 5, 23 al. (Is. 37, 4. 17 אלהים חי: in poetry also אל חי is used Hos. 2, 1 al.).

אלה הם] Gen. 25, 16 al.: *Tenses*, § 201. 3.

בכל מכה] 'With every manner of smiting,' Kp., excellently. מכה is not a 'plague,' though it may be a πληγή, but rather denotes slaughter, *v.* 10. 6, 19. 19, 8.

ובמדבר] Probably וּבַדֶּבֶר (We.) should be read.

9. פן תעבדו . . . והייתם] the impf. followed by the pf. with *waw* conv. as Gen. 3, 22; Ex. 34, 15 f. etc.: see *Tenses*, § 115.

10. איש לאהליו] The versions express לאהלו: but in this phrase, except Jud. 20, 8 (which is not altogether parallel), the plural is regularly found.

ויפל] the sing. as Jud. 12, 6b: cf. on 1, 2.

רגלי] construed with אלף as a collective: so אֶלֶף גִּבֹּר, אֶלֶף אִישׁ, etc.

12. איש־בנימן] = *a* man of B.: Ew. § 290a (3).

13. דרך מצפה (Qri יד) יך] The meaningless יך is corrected by the Massorites to יַד: but though we have . . . לְיַד 19, 3. ψ. 140, 6 ליד מענל; . . . עַל יַד II 15, 2 על יד דרך השער. Job 1, 14; . . . אֶל יַד II 14, 30. 18, 4 אל יד השער; . . . יַד by itself is not used to express position (though such a use of it would not, it is true, be contrary to analogy: see on 2, 29 *foot-note*). The article also (the passage being prose) is desiderated with דרך: so (1) the smallest change would be ליד הדרך מצפה (=Pesh.). (2) LXX has *παρὰ τὴν πύλην σκοπεύων τὴν ὁδὸν*=ליד השער מצפה הדרך[1] (cf. Pr. 8, 3 ליד שערים and Nah. 2, 2 צַפֵּה דָרֶךְ): so We. (3) Targ. has על כבש אורח תרעא מסכא exactly as II 15, 2 (and also 18, 4). This rendering agrees with LXX in presupposing 'gate,' and would point to ליד דרך השער מצפה as the original text. The supposition that השער has fallen out would most readily explain the absence of the art. with דרך in MT. But perhaps the second of the suggested corrections is the best.

15. קמה] עיניו being conceived as a collective is construed with its predicate in the *fem. sing.*: so Dt. 21, 7 ידינו לא שפכה (Qri needlessly שפכו). ψ. 18, 35. 37, 31 לא תמעד אשוריו. 73, 2 Kt. etc.: see Ew. § 317a: Ges. § 146. 3. The Arabic 'broken' or collective plural is construed constantly in the same way: Wright, *Ar. Gr.*, ii. §§ 144, 146. קם recurs in the same sense 1 Ki. 14, 4 (of Ahijah).

16. אנכי הבא] Not 'I am come,' but 'I am *he that is come*' (*ὁ ἥκων* LXX): surmising that Eli would expect some one with news, the messenger replies that he is the man. Cf. Dt. 3, 21. 8, 18. Is. 14, 27 (*Tenses*, § 135. 7).

17. המבשר] The original sense of the word has been forgotten, and it is used for a bearer of tidings generally, even though, as here, the tidings be bad ones.

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[1] It is true that elsewhere LXX render compounds of יד by *ἀνὰ χεῖρα*, or *ἐχόμενα*: but absolute uniformity is hardly to be expected of them in such a matter as this, even in one and the same book.

18. בעד יד] LXX ἐχόμενος (cf. on *v.* 13). We. considers יד and בעד to be different corruptions of an original בְּיַד: however, ביד does not occur elsewhere in a sense expressive of locality, like ליד, אל יד, על יד. Nor is it rendered probable by analogy: for in the phrases *on the right* and *left hand* ל and על (as also מן) are used, but never ב (not even ψ. 16, 11—see RV.). Nevertheless, since no *definite* position is described by יד השער (=*the space beside* the gate), it is difficult to understand what בעד יד השער can be intended to denote. נפל בעד is commonly *to fall through* 2 Ki. 1, 2 (lit. to fall *away from* so as to leave the window or other opening behind). Should we read simply בעד השער? the meaning will then be that Eli fell backward through an opening in the gate.

19. הָרָה] fem. from [הָרָה], of the same form as יָפָה, יָפָה.

לָלֶת] An isolated example of a contracted form of the inf. ללדת: the original [לַלֶדֶת] becoming exceptionally לֶת instead of לֶדֶת, just as [אַחֲרֶדֶת] the fem. of אָחֹר becomes regularly אַחַת and not [אַחֲרֶדֶת]: Ges. § 69. 2, 1. The form, however, in the inf. of verbs פ״י is without parallel; so that in all probability it is a mere transcriptional error for לָלֶדֶת, the usual form.

אל] *with reference to, about*, as *v.* 21. Gen. 20, 2. ψ. 2, 7.

ומת] the finite verb by Ges. § 132. 3². וַיָּמָת is, however, the tense that would be expected (cf. on 1, 12).

נהפכו עליה צריה] Dan. 10, 16.

20. וכעת מותה וַתְּדבר] The predicate, after a time-determination, being introduced by וְ, as happens occasionally: 17, 15. Gen. 19, 15. 27, 34. 37, 18 al.; *Tenses*, § 127 β.

שתה לבה] Ex. 7, 23. II 13, 20 al., in the same sense of νοῦν προσέχειν, *animum attendere*.

21. אי כבוד] אי is the regular and ordinary negative in Ethiopic[1], and occurs with the same force once besides in Hebrew Job 22, 30. איתמר, and the Ẓidonian איזבל, *may* be words similarly formed: but the derivation of these two names is obscure (Ol. p. 624).

כי גלה כבוד מישראל] Cf. Hos. 10, 5 כי גלה ממנו (of the כבוד of the

[1] Also in Phoenician: see *CIS.* 3, 5. 165, 18. 167, 11.

calf of Beth-el). גלה is much more than 'departed' AV. (which would represent סָר, as Nu. 14, 9 סר צלם מעליהם. Am. 6, 7 וסר מרזח מרזחים): it is an ominous word in Hebrew, and expresses 'is *gone into exile.*' It is probable that this victory of the Philistines was followed by that 'desolation' of Shiloh, of which, though the historical books are silent, the recollection was still far from forgotten in Jeremiah's day (7, 12. 14. 26, 6), and to which a late Psalmist alludes (ψ. 78, 60).

5, 2. הציג] *to station* or *stand* an object (or person): Gen. 43, 9. 47, 2. II 6, 17 (likewise of the ark). A more definite word than שים.

3. ממחרת] 'Though in *v.* 4 the purpose for which the Ashdodites arose early is clear from what has preceded, and need not therefore be specified expressly, the case in the present verse is different: and no doubt ויבאו בית דגון must be inserted before והנה with LXX. . . . It will be best also to accept the following וַיַּרְאוּ of LXX at the same time, in order to follow throughout one and the same recension' (We.).

לפניו] to fall *on one's own face*, is always in Heb. either על פניו (17, 49 and often), or else לאפיו (Gen. 48, 12 al.), or על אפיו (II 14, 4 al.); hence We.'s remark: 'For לפניו here and *v.* 4, usage requires either על פניו (LXX [1]) or לאפיו.' It is for the purpose of giving a rendering of the existing MT. in accordance with the general usage of the language that RV. *marg.* has the alternative 'before it,' לפניו being regarded as anticipatory of לפני ארון י״י. But this, though defensible (comp. Jer. 41, 3. 48, 44. 51, 56[2]; and see note on 21, 14), is not probable in the present context.

4. רק דגון נשאר עליו] 'only Dagon was left upon him' (upon Dagon), which can scarcely be right. LXX πλὴν ἡ ῥάχις Δαγων ὑπελείφθη—reading probably nothing different from MT., but being

[1] It is not, however, certain that LXX read על פניו rather than לאפיו: the latter is rendered by them equally ἐπὶ πρόσωπον αὐτοῦ in 20, 41 and II 18, 28.

[2] As in *Syriac* often: e.g. II 11, 3. 12, 5. 14, 5 Pesh.

led to *ῥάχις* by the similarity to the Hebrew רק (We. compares *δρέπανον* for דרבן 13, 21, *παρατείνουσα* for בתרן (ברתן) II 2, 29, *ἐσχαρίτης* for אשכר (אשכר), II 6, 19; add *δορὰ* for אדרת Gen. 25, 25; *πηγαὶ* for אפיקים ψ. 42, 2 al., *τόκος* for תֹּךְ (oppression) 55, 12 al., *τροφὴ* for טרף 111, 5, *τοπάζιον* for פז (gold) 119, 127). We. for דגון would read דָּגוֹ (supposing the ן to have arisen by dittography from נשאר) 'only his *fishy part* was left upon him.' If this conjecture be not adopted, a word must be supposed to have fallen out before דגון.

5. ידרכו] the impf., as II 5, 8. Gen. 10, 9. 22, 14 etc., expressing the custom.

עד היום הזה] LXX add *ὅτι ὑπερβαίνοντες ὑπερβαίνουσιν* = כִּי אִם דָּלֹג יִדְלָגוּ: This *may* be a gloss, derived from Zeph. 1, 9; but it may also be a genuine part of the text.

6. אל] על would be more usual.

וישמם] LXX *καὶ ἐπήγαγεν αὐτοῖς*, reading וישמם (incorrectly) as וַיַּשְׁמֵם: cf. Ex. 15, 26. Ez. 39, 21 (We.). LXX continue: *καὶ ἐξέζεσεν αὐτοῖς εἰς τὰς ναῦς*, with a variant (in Lucian's recension) *καὶ ἐξέβρασαν εἰς τὰς ναῦς αὐτῶν*, on which see We.

את אשדוד ואת־גבוליה] epexeg. of אתם, but attached in a manner unworthy of the best Hebrew style, and probably a marginal gloss. LXX has instead *καὶ μέσον τῆς χώρας αὐτῆς ἀνεφύησαν μύες*, which may represent an original וַיַּעֲלוּ עַכְבָּרִים בְּתוֹךְ אַרְצָם (cf. Ex. 7, 29). On this, and other additions of LXX in this chapter, see more fully at the end of *ch.* 6.

7. ואמרו] See on 1, 12.

8. נת יסב] For the *order*, which gives brightness to the style, cf. Ex. 1, 22. Jos. 2, 16 ההרה לכו, 1 Ki. 2, 26 ענתת לך, Is. 23, 12. Jer. 2, 10; also (where the position is emphatic) Jer. 20, 6. 32, 5. At the end of the *v.* גַּת (LXX *εἰς Γεθθα*) seems to be desiderated.

9. אחרי הסבו] אחרי אשר occurs frequently: אחרי with a pf. without אשר only here and Lev. 25, 48. אחרי standing alone is elsewhere construed with an inf. constr.

מהומה] *confusion, panic, v.* 11. 14, 20. Dt. 7, 23 (discomfiture).

וישתרו] AV. follows the Jewish interpreters (Rashi מכת בית הנסתרים: Kimchi מכת המחורים במקום סתר מבפנים) in treating this

as equivalent to וַיִּפָּתְרוּ[1]. There is no difficulty in supposing ש to be written for ס: but the meaning assigned to the *Nif.* is not a possible one. In Arabic شَتَرَ means *to have inverted* (or *cracked*) *eyelids or lower lips:* if the text, therefore, be correct, it is probable that שתר is derived from a root signifying properly *to cleave*, and applied in Hebrew and Arabic to different affections of the skin. Render 'and tumours *brake out* to them' (*Anglice* 'upon them')[2].

בעפלים] To be vocalized בָּעֲפָלִים: the *vowels* of the text refer, of course, to the marginal בַּטְּחֹרִים. The Massorites direct טחורים to be read for עפלים,—which must have been considered a coarse or indecent word,—wherever it occurs (*vv.* 9. 12; 6, 4. 5. Dt. 28, 27).

10. אלי] *to me*, spoken in the name of the people as a whole. So often: as Ex. 17, 3b. Nu. 20, 18. 19b. 21, 22. Jos. 9, 7 ('perhaps *thou* dwellest in *my* midst,' said by Israel to the ambassadors from Gibeon). 17, 14. Jud. 11, 17. 19 *end;* 12, 3a. 20, 23b. Hab. 3, 14 ('to scatter *me*'). Comp. on 30, 22.

להמיתני ואת עמי] In the best Hebrew style this would be expressed להמית אתי ואת עמי (as *v.* 11; Ex. 17, 3; II 14, 16). The same combination occurs, however, eleven or twelve times in the course of the OT.: Dt. 11, 6 (contrast Nu. 16, 32). 15, 16. Jos. 10, 30b. 32. 33. 37. 39. 2 Ki. 20, 6‖. Jer. 32, 29. Ez. 29, 4 (Keil). Zech. 5, 4. Est. 2, 9. Comp. Hitzig on Is. 29, 7.

12b. Ex. 2, 23 ותעל שועתם אל האלהים—the only other passage in which שועה occurs in prose.

6, 1. חרשים] LXX adds καὶ ἐξέζεσεν ἡ γῆ αὐτῶν μύας = וְאַרְצָם שְׁרָצָה עֲכָבָרִים (cf. Ex. 7, 28). See at the end of the chapter.

2. לקסמים] On קסם as well as on the other principal words used by the Hebrews to denote divination and magic, the study of W. Robertson Smith in the *Journal of Philology*, xiii. p. 273 ff., xiv. p. 113 ff. should be consulted.

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[1] The same explanation is implied elsewhere: the passage is quoted in a Massoretic list of eighteen words written once with ש in lieu of the normal ס: *Mass. Magna* on Hos. 7, 6; see also *Ochlah we-Ochlah*, No. 191; and *ib.* p. 42. Amongst the passages cited is Hos. 8, 4 הסירו=השירו (RV. *marg.*).

[2] Pesh. has here a doublet: on the second rendering see PS. *Thes.* col. 2757.

במה] *wherewith?* as Mic. 6, 6 (Keil).

3. אם משלחים] LXX, Pesh. אם משלחים אתם. Analogy certainly demands the insertion of the subject; see especially the similarly framed sentences, Jud. 9, 15. 11, 9. Jer. 42, 13 (*Tenses*, § 137): with the ptcp. the subject is omitted only when it is indefinite, or when it has been mentioned just previously (*ib.* § 135. 6).

תשיבו] *return, render as a due* (ἀποδοῦναι): Nu. 5, 7; ψ. 72, 10 מנחה ישיבו; 2 Ki. 3, 4 (of Mesha's annual tribute to Israel), etc.

אשם] AV. *trespass-offering*, RV. *guilt-offering* (regularly, except Is. 53, 10, where AV. is not altered, but the correct rendering is given in the margin). On the nature of the אשם see Oehler, *Theol. of O. T.*, § 137, who shews that the cases in which the 'guilt-offering' is prescribed in the Priests' Code always imply some *infringement* of another's rights,—either a positive injury done, or some right or due withheld. Doubtless אשם is used here in a more popular and general sense; still, the offering of the Philistines is designed as a compensation for the wrong which they conceive has been done to the ark whilst in their territory.

4. מספר וג'] '*by, according to*, the number of,' an accus. of limitation or definition. Cf. *v.* 18. Ex. 16, 16. Job 1, 5; also II 21, 20; and Ew. § 204[b], 300[c]; Ges. 118. 3.

5. ונתתם . . . כבוד] Jos. 7, 19: and differently, Jer. 13, 16.

יקל . . . מעליכם] הֵקֵל is construed similarly 1 Ki. 12, 10. Jon. 1, 5.

6. התעלל] So Ex. 10, 2. Not 'wrought wonderfully,' but 'made a mock of' (as RV. *marg.*); see on 31, 4.

כאשר . . . וישלחום] So 12, 8: see on 4, 20.

7. אחת] The numeral has here a weaker sense than in 1, 1, and is scarcely more than *a*: cf. Ex. 16, 33; *ch.* 7, 9. 12. 1 Ki. 19, 4. 22, 9. 2 Ki. 7, 8. 8, 6. 12, 10.

8. בָּארנז] It is possible, of course, that an ארנז may have formed a regular appendage to an עגלה, in which case the art. will be prefixed to it as denoting an object expected, under the circumstances named, to exist (so probably 2, 13 *the* prong: 18, 10[b] *the* spear, almost = *his* spear: 25, 23 החמור; II 13, 9 את־המשרת, etc.); but there are many passages to which this explanation will

not apply, and the rendering '*a* chest' is perfectly in accordance with Hebrew idiom. See more fully on 1, 4 and 19, 13.

9. מקרה הוא היה לנו:] 'it is an accident (which) hath befallen us.'

10. כלו] from כָּלָה with the sense of כָּלָא: see Ges. § 75 Rem. 21c: cf. כִּלִּתִנִי 25, 33; יִכְלָה Gen. 23, 6.

11. 'And they set the ark of Jehovah upon the cart, *and also* the coffer.' On this type of sentence, which is not uncommon in Hebrew (e.g. Gen. 12, 17. 34, 29. 43, 15. Nu. 13, 23b. 26b), see a note by the present writer in *Hebraica*, ii. (1885), p. 33.

12. וישרנה] (*a*) The 3 pl. fem. with the prefix י, as Gen. 30, 38. Dan. 8, 22 †. In Hebrew, except in these three passages, the form of the 3 pl. fem. is always תכתבנה: in Arabic, on the other hand, as also in Aramaic and Ethiopic, it is regularly *yaktubna*, and the form *taktubna* is noted only as a rare dialectical variety (Stade, § 534[1], Ges. § 47. 3[3]). The most original form would seem certainly to be *yaktubna* (2 pl. תכתבו, תכתבנה: 3 pl. יכתבו, יכתבנה): *taktubna* appears to have been produced through the influence of the 3 fem. sing. תכתב. The latter form, however, came to predominate in Hebrew, while in Arabic it only prevailed dialectically.

(*b*) וַיַּשַּׁרְנָה (with dagesh and short ḥireq) stands for a normal וַיִּשַּׁרְנָה: cf. וַיַּקַּץ 1 Ki. 3, 15 for וַיִּקַּץ: Stade, § 121.

12a. The main division is at בית שמש (where the same distinctive accent is repeated, as *zaqef* here, its *first* occurrence always marks the greater break): what follows is a circumstantial clause, attached ἀσυνδέτως, defining more particularly *how* the kine went along (cf. 1 Ki. 18, 6, and *Tenses*, § 163).

אחת] is here emphatic: the kine went along *one* highway without attempting to deviate from it.

13. לראות] LXX εἰς ἀπάντησιν αὐτῆς=לִקְרָאתוֹ. Though לראות is not ungrammatical, yet the pregnant construction וישמחו לקראתו is so much more forcible and idiomatic (Jud. 19, 3 וישמח לקראתו: also with other verbs, as 15, 4 וישאג לקראתו; *ch.* 16, 4 ויחרדו לקראתו; 21, 2) that it decidedly deserves the preference.

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[1] See Fleischer, *Kleinere Schriften*, i. 1 (1885), p. 99.

14. בית־השמשי] Formed according to the regular custom when the gentile adj. or patronymic of a compound name is defined by the art.: so בית־הלחמי, בית־האלי (1 Ki. 16, 34), אבי־העזרי, בן־הימיני.

18. לחמשת הסרנים] *belonging to* the five princes: לְ as 14, 16.

מעיר וג׳] A similar delimitation in 2 Ki. 17, 9=18, 8 ממגדל נוצרים עד עיר מבצר. הפרזי=*men of the open country:* cf. Dt. 3, 5 ערי הפרז cities of the open country: Zech. 2, 8 פרזות תשב ירושלים Jerusalem shall sit (metaph. = be inhabited) as open country districts.

ועד אבל הגדולה] אבל *meadow* gives no sense here. We must evidently read אבן (see *v.* 15) with LXX, Targ., and then for עָד עֵדָה (see Jos. 24, 27. Gen. 31, 52): 'and the great *stone* upon which etc. is *a witness* unto this day.' The stone on which the ark was set was still shewn in the field of Joshua at Beth-shemesh; and it is appealed to by the narrator as evidence of the facts which he relates. Or on the analogy of Jud. 6, 24 it might be sufficient, without altering the letters of ועד, to vocalize עוֹד 'and the great stone etc. is *still* to this day in the field of Joshua the Beth-shemeshite.'

אבן הגדלה] The use of the art. with the adj. when the subst. is without it, is rare in classical Hebrew, being mostly restricted to cases in which the subst. is a word which may be regarded as defining itself (יום Gen. 1, 31. 2, 3. Ex. 20, 10 al., חצר 1 Ki. 7, 8. 12. Ez. 40, 28; שער Ez. 9, 2. Zech. 14, 10), and even then being exceptional. The instances have been analysed by the present writer in the *Journal of Philology*, xi. (1882), p. 229 f. Examples of a more exceptional type are *ch.* 12, 23. 16, 23. II 12, 4. Jud. 21, 19. Jer. 6, 20. 17, 2. In *post*-Biblical Hebrew this construction became the prevalent one (Mishnah, *passim*). It is probably best to restore the art. (הָאֶבֶן הַגְּדוֹלָה וג׳ [or עוֹד] עֵדָה).

19. In this verse as it stands in MT. there must be some error, though it is not possible to restore the text with entire certainty. (1) ראה ב׳ does not mean (AV.) *to look into* (which would be rather ראה אל תוך), but *to look on* or *at*, sometimes with satisfaction

and pleasure (ψ. 27, 13), at other times with interest and attention (Cant. 6, 11 to *look upon* the green plants of the valley: Ez. 21, 26 he looked *at* the liver: Qoh. 11, 4 ראה בעבים he that looketh *at* the clouds: Gen. 34, 1: Jud. 16, 27 *end*): if, therefore, the expression be used here in a bad sense, it will signify *to gaze at*, viz. with an unbecoming interest (so We. Kp. Stade, *Gesch.* i. 204). (2) The number of those smitten is incredible in itself; and the juxtaposition of חמשים without ו is another indication of error[1]. It is true, both numbers are in LXX: but there they are even more out of the question than in MT.; for LXX limits the slaughter to the sons of Jechoniah (בהם for בעם)! Josephus speaks of the number smitten as only *seventy;* and modern scholars generally (including Keil) reject חמשים אלף איש as a gloss, though how it found its way into the text must remain matter of speculation.

(3) Instead of ויך באנשי בית שמש LXX has the remarkable reading καὶ οὐκ ἠσμένισαν οἱ υἱοὶ Ἰεχονίου ἐν τοῖς ἀνδράσιν Βαιθσαμυς, the originality of which speaks strongly in its favour. Unfortunately ἀσμενίζω does not occur elsewhere in LXX, so that it cannot be ascertained definitely what Hebrew word it may here express. It is not probable that such an unusual word would have been chosen to render a common term like שמחו (which indeed in *v.* 13 is represented by the ordinary εὐφραίνεσθαι). We. suggests ולא נִקּוּ בני יכניהו, i. e. 'And the sons of Jechoniah came not off guiltless, were not unpunished, among the men of Bethshemesh, because they had gazed at the ark of Jehovah; and he smote among them (בהם for בעם, as LXX) seventy men.' Klostermann suggests the rare חָרוּ (Ex. 18, 9) for ἠσμένισαν: 'And the sons of Jechoniah rejoiced not among the men of Bethshemesh, when (*or* because) they looked upon the ark of Jehovah[2],' etc. Whatever be the verb to which ἠσμ. corresponds,

[1] These are some examples of the repetition of שנה, with similar *ascending* numeration, Gen. 5, 8. 10. 13 al., but none without ו.

[2] Ew. Then. understand the passage similarly, though they read the less probable ולא שמחו.

the adoption of the LXX reading effects a material improvement in the style of the verse: in MT. ויך בעם follows awkwardly upon ויך באנשי בית־שמש, and is in fact tautologous, whereas ויך בהם of LXX refers naturally and consistently to the sons of Jechoniah before mentioned. The first ויך in MT., on the other hand, must be just the mutilated remnant of the clause preserved in LXX.

20. מעלינו] more than ממנו,—*from upon us, from off us*, so as to relieve us of its presence: cf. II 13, 17. 20, 21. 22. 1 Ki. 15, 19. 2 Ki. 12, 19b. 18, 14. Nu. 21, 7.

21. ורדו] Beth-shemesh was in an עמק, *v.* 13 (a broad depression between hills; see Dean Stanley's *Sinai and Palestine*, Appendix, § 1), Kiryath-ye'arim, among the hills, eight or nine miles to the N.E. of it. Topographical distinctions are always carefully observed by the Hebrew writers.

In *ch.* 6, MT. presents two difficulties: (1) the abrupt mention of the mice in *v.* 4: (2) the disagreement between *vv.* 4 and 18 in the number of images of mice—*v.* 18 speaking of an indefinite number (one for each town and village), *v.* 4 only of five. At first sight, LXX appears to remove these difficulties: for (1) the mention of the mice in *v.* 4 is prepared by two notices describing a plague of mice[1] in the country in 5, 6 (ויעלו עכברים בתוך ארצם) and 6, 1 (וארצם שרצה עכברים): and (2) whereas in MT. 6, 5a is little more than a repetition of *v.* 4, in LXX *v.* 4 is confined to the עפלים, *v.* 5 to the mice, not, however, limited to five, but an unspecified number (4b *καὶ εἶπαν, Κατ' ἀριθμὸν τῶν σατραπῶν τῶν ἀλλοφύλων πέντε ἕδρας χρυσᾶς, ὅτι πταῖσμα ἐν ὑμῖν καὶ τοῖς ἄρχουσιν ὑμῶν καὶ τῷ λαῷ*, 5a *καὶ μῦς χρυσοῦς ὁμοίωμα τῶν μυῶν τῶν διαφθειρόντων τὴν γῆν*). The additions of LXX in 5, 6. 6, 1, and the redistribution of the עפלים and the mice in *vv.* 4–5, are accepted by Thenius.

We. takes a different view. He argues with great force that

[1] On the destructiveness of field-mice, see Arist. *Hist. Nat.* vi. 37, p. 580b, 15–20, who relates how they would sometimes in harvest time appear suddenly in unspeakable numbers, and destroy a crop entirely in a single night.

vv. 4–5 MT. is right: the last clause of *v.* 4, 'for one plague was on you all, and on your lords,' he points out, is intended to explain that, although only *three* districts (Ashdod, Gath, and Eqron) were implicated in what had happened to the ark, *all* had suffered through the plague, and *all* must accordingly share in the אשם: the number *five* being thus chosen, as representing Philistia as a whole, it was sufficient for the mice as well as for the עפלים, and the cogency of the argument, 'for one plague' etc., would be just destroyed, if it were to be applied to the number of the עפלים alone. He concludes that *vv.* 4–5, as read in LXX, have been corrected for the purpose of agreeing with *v.* 18; and accepting *vv.* 4–5 MT., rejects *v.* 18[a] (to הפרזי), and with it *v.* 17, as inconsistent with *v.* 4[1].

As regards the further point, the abrupt mention of the mice in *v.* 4, he considers the difficulty as apparent merely: the mice, he argues, are mentioned not because there had been a plague of them, but as *emblems of a pestilence*[2]: the double אשם, like the double dream in Gen. 41, 25, relates to one and the same object, viz. the plague of עפלים: and the words in *v.* 5 המשחיתים את־הארץ do not describe a fact that had recently occurred, but *characterize* the kind of mice, of which images were to be made. And accordingly he rejects the additions of LXX in 5, 6. 6, 1, as made merely for the purpose of relieving the apparent difficulty of *vv.* 4–5, on the theory that these verses pre-supposed an actual plague of mice. He admits, however, justly, that if this explanation of the 'mice' in *vv.* 4–5 be not accepted, there is no alternative but to treat the additions in question as a genuine part of the original text.

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[1] The attempt has been made to reconcile *vv.* 4 and 18 by supposing *v.* 4 to relate the *proposal of the priests*, and *v.* 18 to describe *what was actually done*. But had the proposal not been adopted as it was first made, it is natural to suppose that this would have been in some manner indicated: as it is, the phrase in *v.* 10 is *And the men did so.*

[2] Comp. the form in which the story of the destruction of Sennacherib's army reached Herodotus (2. 141): *field-mice* gnawing the leathern thongs of the soldiers' bows and shields.

7, 2–17. *Samuel's judgeship. Defeat of Philistines at Eben-ezer.*

7, 2. וירבו הימים] Gen. 38, 12.

וינהו] Only here. נהה in Heb. means *to mourn* or *lament* (Ez. 32, 18): so, if the reading be correct, it will be most safely explained as a pregn. constr., *mourned* or *sighed after J.*=went after Him mourning or sighing (for the Nif. cf. נאנח)[1]. It is doubtful if Ges. is right in rendering *were gathered.* It is true that אתנהי occurs in Targ. in a connexion which implies gathering, but it is always used with reference to some *religious* object, being often followed by לפולחן י״י, or למפלח י״י so that it is doubtful if it expresses *to be gathered* simply. Thus *ch.* 12, 14 בתר פולחנא די״י אלהכון . . . ותתנהון for היה אחר י״י: Jer. 3, 17 לשמא די״י . . . ויתנהון למפלח בה: 30, 21 ויפלחון לפולחני: 31, 22b ועמא בית ישראל יתנהון באוריתא: 33, 13 יתנהון עמא על ידי משיחא (for תעברנה על ידי מונה); Hos. 2, 17 ויתנהון תמן למימרי, 18 ויתנהון לפולחני, similarly 3, 3. 5. The use of נזעק *to be called together* is not parallel: for נהה is not a synonym of זעק. Probably the Targumic usage is merely based upon the Hebrew word occurring in this passage, and the sense which it was there presumed to have, and cannot therefore be regarded as *independent* evidence of its meaning.

3. הסירו וג׳] The same phrase in Gen. 35, 2. 4; Jos. 24, 23; Jud. 10, 16.

העשתרת] עַשְׁתֹּרֶת is mentioned frequently in Phoenician inscriptions, often by the side of Baal. Thus *CIS.* 3 (the Inscr. of Eshmun'azar of Ṣidon), l. 14 f. . . . ואמי אמעשתרת כהנת עשתרת רבתן and my mother Am'ashtōreth, priestess of 'Ashtōreth our lady . . .: (l. 17 f.) ואנחן אש בנן בתם לאלן צדנם בצדן ארץ ים בת לבעל צדן ובת לעשתרת שם בעל and we are they who have built temples [בָּתִּים] to the gods of the Ṣidonians in Ṣidon, the sea country, a temple [בַּיִת]

[1] So Ewald, *Hist.* ii. 602 (E. T. 427). ܢܗܐ is cited by the Syriac lexicographers (PS. col. 2294) with the meaning *ingemuit.*

In Eth. the corresponding verb means *recreari, respirare,* in the causative conj. (II. 1) *to console,* in the reflexive (III. 3) *to console oneself* (sc. by confession, as Lev. 16, 21): Dillm. col. 632.

to Ba'al of Ṣidon, and a temple to 'Ashtōreth the name of Ba'al; 4, 5; 11, 3 (from Kition in Cyprus) an image [סמלת][1] erected by one לרבתי לעשתרת יאש to her lady, to 'Ashtōreth; 132, 3 (from Gaulus) מקדש בת עשתרת the sanctuary of the temple of 'Ashtōreth; 135, 1; 140, 1 לעשתרת ארך מובח נח[שת] to 'Ashtōreth of Eryx[2], an altar of bronze; 255 (from Carthage) עבדמלקרת עבד עשתרת האדרת Abdmelqart, servant of 'Ashtōreth the mighty; 263 (do.) לרבת לתנת פן בעל ולאדן לבעל חמן אש [נדר] אמעשתרת אש בעמת אש עשתרת to the lady Tanith, the face [probably=revelation] of Baal, and to the lord Baal Ḥamman, which [אֲשֶׁר] Am'ashtōreth, who was in the congregation of the men [אִישׁ] of 'Ashtōreth (i.e. among the people attached to her temple), vowed. In Ṣidon 'Ashtōreth appears to have been the presiding goddess (cf. 1 Ki. 11, 5. 33 עשתרת אלהי צדנים): in Tyre she was subordinated to Melqart (מלקרת). On the worship of 'Ashtōreth among the Philistines, at Ashqelon, see on 31, 10.

העשתרת] *The 'Ashtōreths* will denote either images of 'Ashtōreth, or (preferably) the goddesses of that name which were worshipped in different localities, just as הבעלים *v.* 4 are the local or other special Ba'als; cf. בעל צדן just cited; בעל לבנון *CIS.* 5; בעל צר 122, 1; בעל תרז *Baal of Tarsus* on coins of that city, Gesenius, *Monumenta Phoenicia*, p. 276 f., and Plate 36 A, B; בעל שמם *Baal of heaven CIS.* 7, 1 and frequently; בעל חמן *Baal the sun-god*, constantly on the Punic votive tablets from N. Africa; בעל מרפא (apparently) *Baal the Healer*, *ib.* 41 (from Kition); Βαλμαρκὼς or Βαλμάρκωδος, i. e. בעל מרקד *Baal of dances*, in inscriptions from the site of an ancient temple at Deir el Kal'a in the neighbourhood of Beyrout[3].

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[1] Heb. סמל (Ez. 8, 3. 5), often (masc. and fem.) on Phoenician inscriptions: e. g. *CIS.* 88, 2. 5; 91, 1; comp. p. 27 *note.*

[2] 'Erycina ridens,' Hor. *Carm.* i. 2, 33.

[3] *CIG.* 4536; Le Bas and Waddington, *Voyage Archéologique*, vol. iii. pt. 6 (Inscriptions de la Syrie), No. 1855 Εἵλαθί μοι, Βαλμαρκώς, κοίρανε κώμων; *ib.* 1857 Θεῷ Βαλμαρκῶδι; Clermont-Ganneau, *Recueil a Archéologie Orientale* (Paris, 1885 ff.), p. 95 [Κυ]ρίῳ [γ]ε[ν]ναίῳ Βαλμαρκῶδι . . . ; p. 103 Διονύσιος Γοργίου, δευτεροστάτης θεοῦ Βαλμαρκώδου, ἀνέθηκε τὰ δύο . . .

And in the OT. itself, בעל מעור, בעל ברית, בעל זבוב, and, as preserved in names of places, בעל גד *Baal of Fortune*, בעל צפון, etc.[1]

On the *position* of והעשתרות (separated from אלהי הנכר, and after מתוככם), cf. on 6, 11.

ויצל] *that he may*, or (Anglice) *and he will.* On the jussive, see *Tenses*, § 62.

8. אל תחרש ממנו] pregn. 'do not be deaf (turning) from us,' cf. ψ. 28, 1. מזעק *so as not* to cry etc.; cf. Is. 33, 15b.

9. אחד] as *v.* 12, and 6, 7.

עולה כליל לי״י] 'as a burnt-sacrifice, (even) a whole offering, unto Jehovah.' For כליל cf. Lev. 6, 15 : חק־עולם לי״י כליל תקטר : 'a perpetual due, unto Jehovah as a whole offering shall it be burnt,' 16 : Dt. 13, 17. 33, 10. LXX σὺν παντὶ τῷ λαῷ is merely a paraphrase : cf. Dt. 13, 17, where כליל = πανδημεὶ (We.).

10. ויהי שמואל מעלה] The ptcp. marks the action *in the course of which* the Philistines drew near : so e.g. 2 Ki. 6, 5. 26 (the new subject in the principal clause following standing *first* for emphasis).

12. השן] We expect some known locality to be specified, corresponding to המצפה, not 'an unnamed crag of rock' (We.). LXX τῆς παλαιᾶς[2] (similarly Pesh. ܫܢ) points to such, viz. חֲשָׁנָה, or יְשָׁנָה (2 Ch. 13, 19).

16. והלך וג׳] Observe the series of *perfects* with ו conv., descriptive of Samuel's *custom* (see on 1, 3).

מדי שנה בשנה] The same idiom—the idea of recurrency expressed by שנה בשנה (1, 7) being strengthened by the addition of מדי—is found also Zech. 14, 16. 2 Ch. 24, 5† (Is. 66, 23 is to be explained differently : מדי חדש is there made more precise by the addition of בחדשו, on the analogy of דבר יום ביומו Ex. 5, 13 al.).

את כל המקומות האלה] את is very difficult. Grammatically, the clause is most easily taken as epexeg. of את ישראל 'he judged

[1] The notices of the cult of both Baal and 'Ashtōreth, as attested by inscriptions and proper names, have been most recently collected and discussed by Baethgen, *Beiträge zur Semitischen Religionsgeschichte* (1888), pp. 17–29, 31–37, to be compared with Nöldeke's review in the *ZDMG.* 1888, p. 470 ff.

[2] For the *translation* of a n. pr. by LXX, see Jud. 1, 15. 35. 4, 11. 15, 17 al.

Israel, even all these places' (Keil): but 'Israel' denotes naturally such a much wider whole than the three places named, that the limitation implied in this construction is unnatural. If such were the sense intended by the original narrator it would be best to treat את ישראל as a gloss, introduced on the ground of *v.* 15 by one who conceived Bethel, Gilgal, and Miẓpah as too narrow a sphere for Samuel's judicial activity. The alternative construction is to treat את as the prep.=*near*, as in the geographical phrase . . . אשר את: Jud. 3, 19. 4, 11. 1 Ki. 9, 26. 2 Ki. 9, 27: the meaning will then be that the place of judgment was not *in* but *near* or *beside* the cities mentioned. It is doubtful, however, if the passages cited justify this rendering; for they are not parallel in form, and את is not construed in them with a *verb*. AV. *in* is not defensible as a rendering of את: את only (apparently) signifies *in* or *through*, when it stands to mark the *accusative* after a verb of motion (Dt. 1, 19; 2, 7). את=*by* stands peculiarly 1 Ki. 9, 25.

17. שָׁפַט] Why the pausal form stands here with a *conjunctive* accent, it seems impossible to explain: cf. Ew. § 138[a] *note*.

8. *Introduction to second account* (10, 17–27[a]) *of Saul's appointment as king. The people ask for a king in consequence of the misconduct of Samuel's sons, acting as their father's deputies.*

8, 2. הבכור יואל וג'] A comparison of 1 Ch. 6, 13 is instructive, as illustrating the manner in which errors have found their way into MT.,—in this case, by letters having fallen out in the process of transcription (שני אביה [ה]ו [יואל] הבכור).

3. ויטו אחרי] Cf. Ex. 23, 2 לנטות אחרי רבים; 1 Ki. 2, 28.

5[b]. Cf. for the phraseology Dt. 17, 14 ואמרת אשימה עלי מלך ככל הגוים אשר סביבתי.

7[b]. Notice the emphatic position of אתך and אתי. Cf. Is. 43, 22 ולא אתי קראת יעקב; 57, 11[b]; Jer. 4, 17. 22; 7, 19.

8. עשו] LXX adds ἐμοὶ=לי, which seems indeed to be presupposed by גם־לך ('to thee *also*') at the end of the verse (Th. We.).

9. אך כי] (only here)='except *that*' . . .: cf. אפס כי by the

side of אפס alone (Nu. 13, 28), אמנם כי (Job 12, 2), הנה כי (ψ. 128, 4), הכי (II 9, 1 al.), הלא כי (II 13, 28), אם לא כי (Dt. 32, 30).

העד תעיד בהם] העד ב is to protest, or to utter a solemn admonition against, especially in connexion with a threat: Gen. 43, 3 העד העיד בנו האיש. Ex. 19, 21. 1 Ki. 2, 42.

11. ושם לו וגו׳] 'and will place for himself (1 Ki. 20, 34. Jos. 8, 2) among his chariotry (collectively, as II 15, 1), and among his horsemen.'

12. ולשום] 'and will be for making them,' etc.: an example of the so-called 'periphrastic future,' which occurs now and then in simple prose: see *Tenses*, § 206; and cf. Lev. 10, 10. 11.

16. בחוריכם] LXX בִּקְרֵיכֶם: no doubt, correctly. The 'young men' have been dealt with implicitly already in *v.* 11 f. (בניכם): in this verse, the enumeration begins with *slaves*, and continues with *asses*. The corruption is perhaps to be explained from the unusual *plural* (2 Ch. 4, 3. Neh. 10, 37. Am. 6, 12 MT.†).

ועשה וגו׳] 'and use them for his business:' מלאכה as Ez. 15, 5. Ex. 38, 24.

18. בחרתם לכם] The reflexive dative is common with בחר: e.g. 13, 2. 17, 40. Gen. 13, 11. Jos. 24, 15. 22.

19. ויאמרו לא] So Gen. 19, 2: cf. לא לו Hab. 1, 6. 2, 6 al. The dagesh in these cases is probably designed for the purpose of securing a distinct articulation of the consonant (Delitzsch on ψ. 94, 12). Comp. Spurrell's note on Gen. *l.c.*; and add to the references there given Baer, Pref. to *Liber Proverbiorum* (rules of Dagesh), p. xiv; and König, *Lehrgebäude der Hebr. Sprache* (1881), i. p. 59 (where the subject is treated at length).

9, 1—10, 16. *First (and oldest) account of Saul's appointment as king. Saul is anointed king by Samuel for the purpose of defending Israel against the Philistines* (*v.* 16), *and bidden 'do as his hand may find' when occasion arises.*

9, 1. בן־איש ימיני] 'the son of a Benjaminite:' the name of Aphiaḥ's father was either not known, or unimportant. ימיני

occurs elsewhere as the patronymic of בנימין: *v.* 4. 22, 7 בְּנֵי יְמִינִי. II 20, 1 איש ימיני as here.

3. לקיש] the dative of relation: see *v.* 20; and 25, 7 (להם).

אֶת־אַחַד מהנערים] אחד is so closely joined to, and limited by, מהנערים that it lapses into the constr. st.: so frequently, as Gen. 3, 22 כְּאַחַד ממנו, Jud. 17, 11 כְּאַחַד מבניו, etc. Respecting את with a word not strictly defined see Ew. 277[d]; and comp. Ex. 21, 29. Nu. 21, 9. II 4, 11; and (with the same word as here) Nu. 16, 15 אֶת־אַחַד מֵהֶם.

4. The repeated change of number in this *v.* can hardly be original, though parallels can be found in MT.: Nu. 13, 22 ויבא; 33, 7 וישב. But it can scarcely be questioned that in all these cases the pl. was designed throughout by the original writers. See the Introduction.

שעלים] Not mentioned elsewhere: perhaps an error for שעלבים, which was in this neighbourhood (Jud. 1, 35: Jos. 19, 42): cf. Ew. *Hist.* iii. 28 (E. T. 19).

וָאֵין] as Is. 41, 17. 59, 11 al.: cf. אין *v.* 14; 1 Ki. 18, 10.

5. המה באו . . . . ושאול אמר] On this graphic and idiomatic manner of expressing a synchronism in place of the more ordinary ויהי כבואם בארץ צוף ויאמר שאול, see *Tenses*, § 169; and cf. 20, 36; II 20, 8; Gen. 44, 3. 4; Jud. 15, 14: also below *vv.* 11 (with the ptcp.). 14; 17, 23; 2 Ki. 2, 23.

דאג] *to be anxious* or *concerned:* ψ. 38, 19 I am *concerned* on account of my sin: Jos. 22, 24 מדאגה out of *concern.* The pf. and *waw* conv. in continuation of פן יחדל: above on 4, 9.

6. אשר הלכנו עליה] 'on which we *have started.*' דרך is conceived here as including the goal: for of course they would not need to be told the way they had already come. Gen. 24, 42 differently: 'which I *am going* (הֹלֵךְ) upon.'

7. והנה] 'And lo, we shall come, and what shall we bring?' etc. = And if we come, what . . .? So Ex. 8, 22: cf. on II 18, 11.

אזל] only here in prose, and only altogether five times in Hebrew, mostly in the sense of *going away, departing.* The word is common in Aramaic, being in the Targums the usual representative of

הלך (which is not used with the same constancy in Aram. as in Heb.): e. g. in the Targ. of this chapter, *vv.* 3b. 6. 10.

תשורה] only here: comp. the use of the cognate verb שור Is. 57, 9. The passage may be illustrated from 2 Ki. 4, 42 (the gifts offered to Elisha).

8. ונתתי] Read וְנָתַתָּה with LXX. Th. We. Kp.: the pf. with *waw* conv. with the force of a precative or mild imperative, as Jud. 11, 8; *ch.* 20, 25; 25, 27 al. (*Tenses*, § 119 δ).

9. An explanatory gloss, the proper place of which is evidently after *v.* 11, where הראה first occurs in the narrative.

לפנים] So Ruth 4, 7 (probably a similar gloss).

11. המה עלים . . . והמה מצאו] Where, in this idiom (see *v.* 5), the subject of the two verbs is the *same*, the pron. is repeated: as Gen. 38, 25; Jud. 18, 3. Hence 2 Ki. 10, 13 for ויהוא read והוא.

12. הנה לפניך מהר עתה כי היום] LXX *ἰδοὺ κατὰ πρόσωπον ὑμῶν νῦν διὰ τὴν ἡμέραν* κ.τ.λ., whence We., developing a suggestion of Lagarde[1], restores הִנֵּה לְפָנֶיכֶם עַתָּה כְּהַיּוֹם 'lo, he is before you: now, just at present, he is come to the city,' etc. In support of this restoration, We. remarks (1) that the *sing.* לפניך agrees ill with *v.* 12, in which the pl. is used throughout: (2) against MT. מהר, that no reason appears why Saul should *hasten*, if Samuel had just come into the city—not, as has been supposed, from some journey, but—from the neighbouring במה (where he had recently been, *v.* 23, and given instructions—אשר אמרתי אליך—to the cook). The superfluous הר in MT. We. plausibly explains as a remnant of the 'explicit' subject הראה, which had been inserted by a scribe as a subject for לפניכם. כהיום will have the same force as in *v.* 13b, where it is likewise rendered *διὰ τὴν ἡμέραν* by LXX. The expression recurs Neh. 5, 11 and means *at once, just now*, the force of יום, as in כיום 2, 16, being forgotten.

13b. כי־אתו כהיום תמצאון אתו:] 'for *him* just now—you will find him,' the first אתו not being subordinated directly to the verb,

[1] *Anmerkungen zur Griech. Uebersetzung der Proverbien* (1863), p. iii. (לפניכם הראה for לפניך מהר).

but being resumed in אתו at the end, which thus becomes the direct accusative. The case is but an extension of the principle which is exemplified in Gen. 13, 15 כי את כל הארץ . . . לך אתתנה for all the land . . . ., to thee will I give it; 21, 13; *ch.* 25, 29 and often (*Tenses*, 197. 6). The resumption only happens to be rare when the first object is a *pronoun:* but see 2 Ki. 9, 27 גם אתו הכהו Him also, smite him! 'To omit [as Th. would do] one of the two אתו borders on barbarism' (We.).

14. ויעלו העיר] The city itself then was on an elevation: and the במה on a still higher elevation outside it (b לעלות הבמה: conversely, it is said, *v.* 25 וירדו מהבמה העיר).

בתוך העיר] Probably this is an ancient error for בתוך השער 'in the middle of the *gate:*' this agrees better both with *v.* 18 and with the language of this verse (Saul and his servant were *coming in*, and Samuel was *going out* to meet them).

15. וי״י גלה] An example of the manner in which the pluperfect tense is expressed in Hebrew. By the avoidance of the common descriptive tense וי״י וגל (i.e. lit. 'and J. *went on to* uncover') the connexion with what precedes is severed, and the mind is left free to throw back the time of גלה to a period prior to the point which the narrative itself has reached. So regularly, as 25, 21. 28, 3; II 18, 18 etc. (*Tenses*, § 76 *Obs.*).

16. כָּעֵת מחר] 'at the time to-morrow'=when to-morrow has come. The phrase occurs eight times in the historical books. Cf. Gen. 18, 10. 14 כָּעֵת חַיָּה i.e. (probably) 'at the time (as it is) reviving'=in the returning year. מחר must not in these phrases be regarded as a *genitive*, since כָּעֵת has the art. In full, they would be כִּהְיוֹת העת מחר, כִּהְיוֹת העת חיה (Hitzig on Job 39, 17).

נגיד] 'prince,' lit. *one in front, leader:* used constantly in the more elevated prose (especially in prophetic utterances) for the chief ruler of Israel (10, 1. 13, 14. 25, 30. II 7, 8 al.).

16b. את־עמי] LXX את־עָנִי עמי (Ex. 3, 7): no doubt, rightly.

כי באה וג׳] Gen. 18, 21.

17. ענהו] ענה as Is. 14, 10.

אשר אמרתי אליך] '*as to* whom I said unto thee, This one,' etc.

יעצר] here only in the sense of *coercere imperio:* cf. עָצַר Jud. 18, 7.

18. את שמואל] 'drew near *to*' is evidently the sense that is intended, which את *with* will scarcely express. Probably both here and Nu. 4, 19 (as Jud. 19, 18b after הלך) את is merely an error for אל. On *ch.* 30, 21 see *ad loc.*

19. ואכלתם] LXX καὶ φάγε, i. e. וְאֲכַלְתָּ (or וְאֲכַלְתָּה).

20. היום שלשת הימים] 'to-day, three days,' i. e. for three days, (Anglice) *three days ago.* Cf. 30, 13 היום שלשה, where הימים is omitted. The article in הימים on account of the days being definite ones.

ולאתנות . . . . להם] להם resumes לאתנות upon exactly the same principle as that explained in the case of the accus. on *v.* 13: cf. Gen. 2, 17 (מן). II 6, 23 (ל): *Tenses,* § 197 *Obs.* 1.

ולמי וג'] Rightly rendered by LXX, Vulg. καὶ τίνι τὰ ὡραῖα τοῦ Ἰσραηλ; et cuius erunt optima quaeque Israel? RV. and for whom is all that is desirable in Israel? חמדה is used in the same concrete sense as in Hag. 2, 7 ובאו חמדת כל הגוים (where note the *plural* verb) 'and the desirable things (i. e. costly offerings: see Is. 60, 5 *end*) of all nations shall come,' etc.

21. מקמני שבטי בנימין] מִקְמַנֵּי should be logically מִקְמַן. The plural may be due to the illogical attraction of שבטי (read as שִׁבְטֵי).

שבטי בנימין] 'Unquestionably an error for שֵׁבֶט ב' (Keil). However, curiously enough, the same expression occurs Jud. 20, 12 בכל שִׁבְטֵי בנימין. We. Stade (p. 204) propose in both cases to point שִׁבְטִי, thinking that 'perhaps the archaic form of the *st. c.* (Ges. 90. 3a) should be here restored.' With the passage generally, cf. Jud. 6, 15 where Gideon expresses, or affects, similar modesty.

22. לשכתה] See on 1, 18.

בראש] *at the head* or *top:* 1 Ki. 21, 9. 12. קרואים=those *invited* to a feast, as 1 Ki. 1, 41. 49; cf. קרא *ib.* 9. 10.

23. מנה] See on 1, 4.

24. והעליה] There are three cases in which ה has apparently the force of the relative[1]; (1) with a verb, (*a*) where the construction

[1] Comp. Ew. § 331b (1) and *note:* more briefly, Ges. § 109 Rem.

depends upon the consonants. This is well substantiated for *late* Hebrew (Ch. Ezr.), 1 Ch. 26, 28. 29, 8 al.: but the one example in middle Hebrew, Jos. 10, 24[1], is so isolated that it rests probably upon a textual corruption (החלכים might easily be restored): (*b*) where the construction depends solely upon the punctuation, chiefly in the ptcp. fem. *Qal* (as הבָאה Gen. 18, 21; 46, 27 השֹׁמה Is. 51, 10[b]), or in the ptcp. *Nif.* masc. (as in הנולָד־לו Gen. 21, 3; הנראָה 1 Ki. 11, 9). Whether this punctuation represents a genuine tradition is extremely questionable: had ה been in use in earlier Hebrew with the force of a relative, it is strange that it should appear once only with 3 pl.: its restriction to cases in which a different accent (הבאָה) or punctuation (הנולָד, הנראָה) would give rise to the regular construction[2], and the fact that the Massorah itself does not point consistently (see e. g. הבאֹה Gen. 46, 26 al.; הנראָה Gen. 12, 7. 35, 1), make it highly probable that the anomaly in these cases is not original, and that in fact ה as a relative is unknown to classical Hebrew. (2) Before a preposition—as in the Gk. idiom τὸ ἐπ' αὐτῆς—it occurs here alone in the OT., though combinations of the type אשר עליה are of constant occurrence. The usage here is thus doubly exceptional, and entirely unsupported by precedent or parallel. Under the circumstances it can scarcely be doubted that Geiger (*Urschrift*, p. 380) is right in reading וְהָאַלְיָה and the *fat tail* (Ex. 29, 22 and elsewhere in the ritual laws of P). The אליה is the fat tail of certain breeds of sheep[3] (commonly known as 'Cape sheep') and is still esteemed a delicacy in the East: when dressed and served at table it much resembles marrow (the writer has seen and tasted it in Syria). The allusion in the *v.* will thus be to certain choice pieces reserved specially (*v.* 23[b]) for those honoured with a place בראש הקרואים.

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[1] For Jer. 5, 13 (Hitzig, Graf, Keil) is very uncertain: see rather Ew. § 156[a].

[2] See, e. g. Is. 51, 9 המחצבת; Gen. 48, 5 הנולרים לו. And so in Ez. 26, 17 ההלָה read as ההלָה may be the ptcp. *Pu'al* without מ, like אֻגָּל Ex. 3, 2 etc. (Ew. § 169[d]: it is implied wrongly in Ges. § 52 Rem. 6 that ההלָה *as it stands* exemplifies the aphaeresis of מ).

[3] Comp. the notice in Hdt. 3. 13.

כי למועד וג׳] 'because unto the appointed time hath it been kept for thee, saying, I will invite the people.' לאמר is construed with שמור freely, *κατὰ σύνεσιν*: cf. Ex. 5, 14 (where the subject of the preceding verb is not that implied in לאמר). The sense thus obtained, however, is not good: and it is not improbable that some corruption underlies the words לאמר העם קראתי[1].

25–26. וידבר עם שאול על הגג: וישכמו] LXX *καὶ διέστρωσαν τῷ Σαουλ ἐπὶ τῷ δώματι, καὶ ἐκοιμήθη*=(Pr. 7, 16) וַיְרַבְּדוּ לְשָׁאוּל עַל הַגָּג: וַיִּשְׁכָּב. The sequence in MT. is so bad (וידבר and וישכימו both being premature, when ויקרא וג׳ follows) that there can be little doubt that this is the true reading: 'And they spread a couch for Saul on the house-top, and he lay down,' to which Samuel's *calling to* Saul on the house-top in the morning (*v.* 26 ויהי וג׳) forms now a natural and suitable sequel.

27. כיום] = *at this time, at once.*

10, 1. הלוא כי] 'Is it not that?'= Hath not? is shewn by II 13, 28 to be a good Hebrew expression: but the long addition preserved in LXX and Vulg. has every appearance of being original. The insertion would read in Hebrew thus: הלוא [מְשָׁחֲךָ י״י לְנָגִיד עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְאַתָּה תַּעְצֹר בְּעַם י״י וְאַתָּה תוֹשִׁיעֵנוּ מִיַּד אוֹיְבָיו חֲדֶל־אֶף הָאוֹת] כי משחך י״י על נחלתו לנגיד: The circumstantiality of the account is here not out of place: the express mention of the signs

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[1] Ew. on the basis of LXX *παρὰ τοὺς ἄλλους* suggested for לאמר העם, מִשְׁאָר הָעָם ='*above the rest* of the people (whom) I have invited,' which We. is disposed to acquiesce in, though it is true that שאר is not a word found elsewhere in the best Hebrew *prose* style (Ch. Ezr. Neh. Est., and of course in *Isaiah*); and the omission of אשר before העם is questionable (on 14, 21). LXX for קראתי have *ἀπόκνιζε nip off* (=מלק Lev. 1, 15: קצב 2 Ki. 6, 6: קסף Ez. 17, 4. 21), whence Th. suggests קְרַץ־נָא *cut off!* (*Anglice* Help yourself!), cf. Job 33, 6 מחמר קֹרַצְתִּי גם אני. But it is not probable that a word so rare in Heb. as קרץ (and usually occurring in a different application—יקרצו עין) would have been used in this sense. It must however be admitted that in post-Bibl. Hebrew קרץ is used of *cutting up* food into pieces: see Levy, *NHWB.* s. v. LXX *εἰς μαρτύριον* of course presupposes nothing different from מועד, which the translators elsewhere connected wrongly with עוד: cf. *σκηνὴ τοῦ μαρτυρίου* for אהל מועד.

at an earlier stage of the instructions to Saul than *v.* 7, is what might be expected: and the omission of the clause in MT. may be readily explained by the supposition that a transcriber's eye passed from the first משחך יהוה to the second. So Dr. Weir.

2. עם]=*close to, near:* Gen. 25, 11. 35, 4. II 19, 38 al. The mention of 'Rachel's grave' here appears to shew that it must have been situated on the N. border of Benjamin, at no great distance from Bethel (cf. also Jer. 31, 15). In Gen. 35, 20. 48, 7, therefore, either the identification of Ephrath with Bethleḥem (הוא בית לחם) is a gloss (so Dillmann and most commentators), or the narrative embodies a different tradition as to the site of the grave (so Delitzsch, *Neuer Comm. über die Genesis*, 1887, p. 423).

בצלצח] The word arouses suspicion. The locality intended seems to be so accurately defined by עם קברת רחל, that we are surprised at a closer definition following, especially in such an obscure form; for, as צלצח possesses no meaning, it cannot designate any particular spot near Rachel's grave, at which the men were to be met. LXX have ἁλλομένους μεγάλα. Ἁλλομένους = צלחם (see *v.* 6): but though צלח על may be rendered (metaph.) *leap upon*, צלח absolutely cannot express the idea of *leaping*. μεγάλα does not occur elsewhere in LXX in an adverbial sense (We.); so probably here it is nothing but a Hebrew word written in Greek letters, and transformed into something significant in Greek [1]. Many MSS. after Βενιαμειν insert ἐν Σηλω (= בצלצה) ἐν Βακαλαθ; Lucian's recension after Βενιαμιν and before ἁλλ. μεγ. adds μεσημβρίας [as though בצל צח=*in umbra sereni:* hence Vulg. *meridie*]. All these are evidently different attempts to render or represent the five consonants which stand now as בצלצח: but they throw no light either upon the word itself or upon the original reading which may underlie it.

את דברי האתנות]=*the matters*=*the concern* of the asses: cf. על דבריכם Dt. 4, 21. Comp. Delitzsch or Cheyne on ψ. 65, 4.

3. חלף] To *pass along quickly, hasten on.* Only elsewhere in

[1] Cf. 1 Ki. 18, 32 θάλασσαν from תעלה; Am. 3, 12 ἱερεῖς from ערש (as Jerome, cited by Field, points out); Jer. 8, 7 ἀγροῦ; 34, 5 ἕως ᾅδου κλαύσονται.

poetry, usually of swift or impetuous motion, as Job 9, 26. Is. 8, 8. 21, 1.

שלשת כברות לחם] כברות though in *form* fem. retains the gender of the sing. כבר (cf. Jud. 3, 16 שתי פיות, Zech. 11, 7), and is hence construed according to rule with שלשת (lit. a triad of . . .).

4. שתי־לחם] שתי should be שני by analogy, לחם being elsewhere treated as a masc. (עשרה לחם: so עשרה אנשים, שני אנשים).

5. נצבי] LXX, Pesh. Vulg. express a singular; and, as the sing. occurs also 13, 3. 4, נציב should in all probability be read accordingly here. The accidental transposition of two contiguous letters is not unfrequent in MT.: in the *Ochlah we-Ochlah*, § 91, there is a list of sixty-two such transpositions which have been corrected by the Massorah. Some few of the corrections may be questioned: but the majority are certainly authorised (e. g. והימשני Jud. 16, 26; שומע Jer. 17, 23; היאתון Ez. 40, 15; הילכות Pr. 31, 27 cannot be original readings). As to the meaning, נציב has the sense of *pillar* in Gen. 19, 26, of *prefect* or *deputy* in II 8, 14. 1 Ki. 4, 19; possibly also it might be used to denote a *post* or *garrison*, like מצב 13, 23. Which of these senses it has here, it is difficult to say; versions and commentators are equally divided. (*a*) LXX here (one rendering [1]) has *ἀνάστεμα*, i. e. prob. *a pillar* erected as a symbol or trophy of Philistine domination: so (prob.) Pesh., and amongst moderns Th. Bö., We. (*b*) Vulg. has *statio*, i. e. a military post, or garrison: so Ge. Ke. (*c*) Targ. has אסטרטיני (i. e. *στρατηγοί*) both here and 13, 3. 4 (likewise in the *plur.*): similarly Ew. Gr., only reading as a sing. נציב (prefect, officer). On the whole, in the light of 13, 3. 4 (the sense *statio* being not otherwise substantiated), (*a*) deserves perhaps the preference (הכה as Am. 9, 1).

ויהי וג'] '*and let it be*, when . . . .' The jussive is unexpected: but appears similarly II 5, 24. Ruth 3, 4. It must be understood as having a *permissive* force (comp. the jussive in 2 Ki. 2, 10): *Tenses*, § 121 *Obs.* 3.

והמה מתנבאים] a circumstantial clause, describing the condition

[1] In the other rend. the word is simply transliterated Νασειβ, as in 13, 3. 4.

in which the prophets would be as they came down from the במה: cf. Jer. 38, 22 והנה אמרת = *they saying*.

The word, which is in the reflexive conj. and a denominative, denotes *to play* or *act* the prophet, viz. by manifestations of physical excitement—not unlike those exhibited by the dervishes of the present day in the East[1]—such as are more evidently described, on the second occasion when Saul is seized by the contagious frenzy, 19, 20 ff. So 1 Ki. 22, 10 Aḥaz and Jehoshaphat were sitting in the gate of Samaria וכל הנביאים מתנבאים לפניהם: comp. (of the prophets of Baal) *ib.* 18, 29. From this peculiarity, the prophet is sometimes described mockingly as מְשֻׁגָּע 2 Ki. 9, 11. Hos. 9, 7; cf. Jer. 29, 26.

6. תצלחה] the same word *v.* 10; Jud. 14, 6. 19. 15, 14 (of Samson); *ch.* 11, 6; 16, 13 (David); also 18, 10, where the subject is רוח אלהים, but the direction in which the inspired activity displays itself is different.

7. עשה . . . והיה] והיה would be resumed normally by תעשית, or תעשה (the latter less usual in ordinary prose). The uncommon imper. was chosen, no doubt, as more forcible: cf. Dt. 6, 10–12[a].

אשר תמצא ידך] The same idiom in *ch.* 25, 8. Jud. 9, 33[b]. Qoh. 9, 10.

8. *Introduction to first account of Saul's rejection* (13, 7[b]–15[a]).

'And thou shalt go down before me to Gilgal; and, behold, I am coming down to thee to sacrifice . . .: seven days shalt thou wait, until I come to thee, and declare to thee what thou shalt do.' . . . והנה is a circumstantial clause (cf. Jud. 9, 33) and subordinate to הנה, וירדת throwing the idea which it introduces into relief, and giving it greater prominence than it would otherwise have: then *b* is supplementary to *a*, defining more closely what Saul is to do at Gilgal until Samuel meets him there[2].

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[1] Comp. Lane, *Manners and Customs of the Modern Egyptians* (ed. 5, 1871), ii. 151–154, 174 f., 179 f.; W. R. Smith, *The Prophets of Israel*, pp. 86, 390 f.

[2] Keil's construction of this verse is illegitimate. The verse refers evidently to 13, 8–14, whereas, in the Book of Samuel as we have it, Samuel and Saul appear together at Gilgal *earlier*, viz. on the occasion 11, 14 f. Keil therefore, seeking to exclude a reference to this occasion, and to interpret the verse as referring only to the subsequent one, presses the circumstantial clause introduced

9. והיה] See on 1, 12. Here perhaps due to a scribe, who judged in error, from the tense of the preceding verses, that another future was still to follow: ויהי is the tense which *ought* to be used.

הפך] for the constr., cf. Zeph. 3, 9.

10. לקראתו . . . והנה] So (without a verb) II 15, 32; 1 Ki. 18, 7; Pr. 7, 10.

11. ויראו . . . ויהי כל יודעו] Exactly so, II 2, 23[b]; and analogously, with והיה, of *future* time, Nu. 21, 8 al., and of reiteration in the past, Jud. 19, 30.

מה־זה היה] *What, now*, has happened to . . .? זה strengthens and gives point to מה; so Gen. 27, 20. Jud. 18, 24 al.; similarly in מי זה, למה־זה. Comp. in Arabic مَا ذَا صَنَعْتَ: and see especially Fleischer, *Kleinere Schriften*, i. 355 f. (who adduces from Arabic usage reasons in support of this explanation of the idiom); Lane, *Arab. Lex.*, s. v. ذا, p. 948. Briefer explanations will be found in Ges. § 122. 2 Rem.; Ew. § 183[a], 325[a].

12. ומי אביהם] 'But who is *their* father?' i. e. is *their* father more likely than Qish to have had a son a prophet? Prophetic inspiration is no hereditary possession; and it is not more remarkable in the case of Saul, than in the case of any other member of the troop of prophets. Against the apparently easier, but weak, reading of LXX, Pesh. אביהו, see We.

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by והנה, saying that this presupposes that the preceding words 'And thou shalt go down before me' express merely a *condition*, in view of which, when it is satisfied, Samuel instructs Saul how to act. He construes, therefore: 'And if thou goest down before me to Gilgal, and lo, I come down to thee, etc., then thou shalt wait seven days until I come to thee,' etc. והנה, however, cannot influence the sense of what precedes; and (what is more important) וירדת followed by תוחל cannot express a *condition*. Had וירדת expressed a (virtual) condition, it must have been followed by וְהוֹחַלְתָּ (so regularly, as 19, 3; Num. 14, 15 etc.: *Tenses*, § 149): שבעת ימים תוחל being attached *dowwĕrōw*, shews that the preceding clause is *complete in itself*, i.e. that וירדת expresses a positive command, and not a condition. The clause וירדת וג' expresses what is to be done by Saul not necessarily immediately after 7[b], but as soon after it as is convenient. The collision with 11, 14 f. arises from the fact that this part of the Books of Samuel is composed of sources originally distinct: 10, 8 and 13, 7[b]–15[a] are thus related to one another, but stand out of connexion with 11, 14 f.

13. הבמה] The company was to meet Saul (*v.* 5) as it *came down* from the Bamah, and the conversation with his uncle in *v.* 4 is more readily conceived as having taken place in a private house, than on the Bamah; hence הבמה is probably an error for הַבַּיִתָה: (We.). The emendation is favoured by the verb ויבא: with הבמה we should have expected וילך or ויעל.

16. הגד הגיד] See on 20, 6.

10, 17–27[a]. *Saul chosen by lot as king* (*sequel to* 8).

18. אנכי] emphatic, as II 12, 7.

הלחצים] construed with הממלכות *κατὰ σύνεσιν* (Ew. § 318[a]).

19. אשר הוא מושיע לכם] 'who is a saviour to you.' הוא after the relative sign, before a ptcp. or adj., as Gen. 9, 3 אשר הוא חי. Nu. 9, 13. 14, 8. 27. 35, 31. Dt. 20, 20 אשר היא עשה. Jer. 27, 9. Hag. 1, 9. Ruth 4, 15: similarly Ez. 43, 19. So also in Aramaic, די אנין Dan. 7, 17; and in Targg., as II 20, 19. 24, 17. Is. 42, 18[1].

ותאמרו לו כי] כי with the direct narration, as 2, 16 MT. (where see note). Several MSS. LXX, Pesh. Vulg. express לא (as 8, 19 MT., 12, 12 MT.). Either reading is admissible.

התיצבו לפני י״י] Cf. Jos. 24, 1.

21. המטרי] LXX adds *καὶ προσάγουσι τὴν φυλὴν Ματταρι εἰς ἄνδρας* i. e. וַיַּקְרֵב אֶת־מִשְׁפַּחַת הַמַּטְרִי לַגְּבָרִים (see Jos. 7, 17), which is required by the sense.

22. הבא עוד הלם איש] 'Is there still (i. e. besides ourselves) any one come hither?' The people are in despair; and they inquire whether there is yet any one amongst them, of whom they are not aware. LXX, however, have *Εἰ ἔρχεται ὁ ἀνὴρ ἐνταῦθα*; and it is true, as We. remarks, that the answer 'Lo, *he* is hidden,' etc., agrees better with the question, 'Is *the* man come hither?' הבא הלם האיש than with 'Is there still *a* man come hither?' Of course, with האיש, עוד must be omitted. There are several cases in MT. of an article having accidentally dropped out, some (*e.g.* 14, 32) being already

[1] Comp. in Phoenician *CIS.* 93, 2 ... אש הא שת (=Heb. ... אֲשֶׁר הִיא שָׁנָת). And so also in Arabic (Qor. 2, 58. 43, 51) and Ethiopic (Gen. 5, 32. 14, 2 etc.).

noted by the Massorah (*Ochlah we-Ochlah,* No. 165; or the Mass. Magna on II 23, 9).

22. אל הכלים] אל, on account of the motion implied in נחבא: 'he hath hidden himself *in among* the baggage.' Cf. Jer. 4, 3[b].

24. ההראיתם] When ראיתם is coupled with the ה *interrog.*, the ר is regularly doubled (as signified by the *dagesh dirimens*): so 17, 25. 2 Ki. 6, 32. Ges. § 22 *end.*

יחי המלך] The same formula as II 16, 16. 1 Ki. 1, 25 al.

25. בַּסֵּפֶר] = 'in *a* roll,' in accordance with the principle explained on 1, 4. So, with the same word, Ex. 17, 14; Nu. 5, 23; Jer. 32, 10. Job 19, 23. Comp. on 19, 13.

ויטח וג'] Ex. 16, 33 וְהַנַּח אתו לפני י״י. 34.

26. החיל] LXX υἱοὶ δυνάμεως i. e. בני החיל = the men of valour (see Jud. 21, 10). בני has accidentally fallen out: חיל means not a mere 'band of men' (AV.), but a military host—a sense that is not here appropriate. בני חיל denotes not merely men of valour, but men morally brave, loyal, and honest: here the בני חיל and the בני בליעל of *v.* 27 stand in evident contrast to one another.

27. זה] *contemptim:* cf. 21, 16. 1 Ki. 22, 27.

מנחה] of presents offered to a superior, as Jud. 3, 15. 2 Ki. 8, 8 f.

10, 27[b]—11, 13.(14.) 15. *Saul 'does as his hand finds'* (9, 7), *wins a success against the Ammonites, and is made king at Gilgal by the people with acclamation* (*sequel to* **9, 1—10, 16**).

27[b]. ויהי כמחרש] MT. may to a certain extent be defended by the use of היה כ' in Gen. 19, 14[b]. 27, 12. Nu. 11, 1. II 4, 10, though it is found mostly in connexion with בעיני, which justifies and explains the כ. LXX join the words to 11, 1, rendering καὶ ἐγενήθη ὡς μετὰ μῆνα i.e. וַיְהִי כְּמַחֹדֶשׁ. This is preferable to MT. The combination of כ with a prep. is most uncommon (see on 14, 14): but it occurs with מן in a phrase so remarkably similar to the present one as fully to justify it here: Gen. 38, 24 ויהי כמשלש חדשים and it came to pass *after about* three months.

11, 2. בזאת] pointing forwards to בנקור: '*On condition of* this will I conclude a covenant with you, on condition of the boring

out to you,' etc.; so Gen. 34, 22. 42, 15. 33. Ex. 7, 17. Is. 27, 9. The ל of reference, as Gen. 17, 10. 34, 22; Dt. 23, 3[b]. 4[b]; 1 Ki. 14, 13 (comp. on 2, 33).

אכרות] ברית being understood, as 20, 16. 22, 8.

3. ואם אין מושיע אתנו] The ptcp. in the protasis, as Gen. 24, 42 f., Jud. 11, 9 al. (*Tenses*, § 137).

ויצאנו אליך] יצא אל of going out to surrender, as Is. 36, 16 צאו אלי. 2 Ki. 24, 12 (with על = אל).

7. Jud. 19, 29 וינתחה לעצמיה . . . וישלחה בכל גבול ישראל. נתח is *to divide by joints*, esp. for sacrifice, Lev. 1, 6. 1 Ki. 18, 23.

פחד יי׳] *the awe* or *terror of Jehovah:* cf. Gen. 35, 5 (חתת אלהים).

ויצאו] LXX ἐβόησαν, a mistranslation of וַיִּצָּעֲקוּ: so Jud. 7, 23. 24. 12, 1; and even for נזעקת 18, 23: cf. ἀνεβόησαν 2 Ki. 3, 21; ἀνέβησαν (corrupted from ἀνεβόησαν), *ch.* 13, 4. Jud. 10, 17; ἀνέβη (cod. Al. ἀνεβόησεν) for וַיִּזָּעֵק 14, 20.

8. ואיש יהודה] איש construed collectively, as often in this and similar phrases, e. g. 9[a]. 13, 6. 14, 22. 17, 2 etc.

9. תשועה] *relief, deliverance:* see on 14, 45 (ישועה).

11. עמון] LXX, Pesh. express בני עמון, in agreement with the all but universal custom of the OT. writers[1]. Except once in poetry (ψ. 83, 8), the Ammonites are always known either as בני עמון, or (rarely, and mostly late) עמונים. On the other hand, בני מואב[2], בני אֱדֹם, בני עמלק never occur.

ויהי הנשארים ויפצו] 'And it came to pass, as regards those that were left, that they were scattered.' An unusual construction: cf. however 10, 11: *Tenses*, § 78 *note* (p. 108).

12. מי האמר . . . . תנו האנשים] 'Who is he that saith, Shall Saul reign over us? give up the men that we may slay them.' A particular case of the idiom which may be most simply illustrated by Jud. 7, 3 מִי יָרֵא וְחָרֵד יָשֹׁב Who is fearful and trembling? let him return etc. = *Whoso* is fearful and trembling, let him return etc. In this idiom מי invites attention to a person of a particular

[1] Nöldeke, *ZDMG.* 1886, p. 171.

[2] Except once in late Hebrew, 2 Ch. 20, 1.

character, in order afterwards to prescribe what he is to do (or what is to be done to him), or to state how he will fare. As in the example quoted, by a slight change of form in the sentence, מי may be represented by *whoso:* but it is really a more expressive, less ordinary usage than that of *whoso, whosoever* in English. Other examples: Ex. 24, 14; 32, 33; Dt. 20, 5. 6. 7. 8; Jud. 10, 18; Is. 50, 8 *bis;* Jer. 49, 19; and followed by an imperative, Ex. 32, 24 למי זהב התפרקו Who has gold? Strip it off you! cf. 26 מי ליהוה אלי Who is for Jehovah? (Come) to me! ψ. 34, 13 f.[1]

שאול ימלך עלינו] The sense of the words is indicated by the tone in which they are uttered—either affirmatively, in a tone of irony, or, more probably, interrogatively. So not unfrequently in Hebrew, as Gen. 27, 24 אתה זה בני; 1 Ki. 1, 24; 21, 7 אתה עתה עשה מלוכה על ישראל: *ch.* 21, 16. 22, 7. II 16, 17. Comp. on 16, 4. 25, 11 and II 11, 11.

13[b]. II 19, 23.

15. זבחים שלמים] So Ex. 24, 5. The words are in apposition the second having the effect of *specializing* the sense expressed by the first: *Tenses*, Appendix, § 188. 1.

12. *Samuel's farewell to the people* (*sequel to* 7, 2–17; 8; 10, 17–27[a]).

12, 1. Cf. for the phrases, 8, 7. 22. It is evident that two accounts of the appointment of Saul as king, written from different points of view, though fitted together so as to supplement one another, have been combined in our present book of Samuel. 9, 1—10, 16 (in which nothing is said of the unwillingness of Jehovah to grant a king) is continued by 10, 27[b] (LXX). 11, 1–13. 15 (note in particular the connexion between 10, 7 *do that which thine hand shall find* and 11, 5 ff.) and *ch.* 13: the sequel of

[1] Not to be confused (as is done by Delitzsch on ψ. 25, 12) with the use of מי in ψ. 15, 1. 24, 8. 10. Is. 33, 14. 63, 1 where the answer to מי is a *substantive*, not a verb, and *describes the character* of the person asked about. This usage is a figure peculiar to poetry, which, as the examples shew, is not the case with that explained in the text.

ch. 8 on the other hand is 10, 17–27ᵃ and *ch.* 12. The former narrative, with its greater abundance of details, is the earlier and more original: the latter in its main elements exhibits literary affinities with the Hexateuchal source E[1], but it has probably in parts been expanded by a subsequent writer, whose style and point of view resemble those of the redaction of the Book of Judges, and to whom may be attributed, for instance, parts of *ch.* 12, especially the allusion in *v.* 12 to *ch.* 11 (which is in fact a contradiction, for the attack of Naḥash was not the occasion of the people's asking for a king). The verse 11, 14, in the form in which it now appears, seems intended to harmonize the two accounts, by representing the ceremony at Gilgal as a *renewal* of Saul's appointment as king. The differences in style between the two narratives are very noticeable.

2. מתהלך לפניכם] used here in a neutral sense: see on 2, 30.

3. עשקתי . . . רצותי] The two words appear often in parallelism, as Dt. 28, 33. Am. 4, 1. עשק is *to oppress*, in particular by defrauding a labourer or dependent of his due.

כפר . . . בו] כפר is properly *an expiation*, in particular the expiation paid in atonement for a murder, or the equivalent of a life (a *ransom*). The imposition of a כפר is permitted in the oldest legislation (Ex. 21–23) in a particular case of *homicide* (21, 30); but as compensation for a *murder* (the Gk. ποινή), the payment of it is (in the Priests' Code) strictly prohibited (Nu. 35, 31 ולא תקחו כפר לנפש רוצח אשר הוא רשע למות). In the sense of an equivalent for a life conceived as forfeited, it occurs ψ. 49, 8. Is. 43, 3. In Am. 5, 12 the nobles of Samaria are denounced as לקחי כפר. This being the uniform usage of the word, it follows that what Samuel here repudiates is that he has ever as judge taken a money payment on condition of acquitting a murderer brought before him for justice.

ואעלים עיני בו] 'that I might hide my eyes in it.' The sense of the metaphor is obvious: comp. the כסות עינים in Gen. 20, 16.

[1] Budde, *ZATW.* 1888, p. 231 ff. (who, however—see the last paragraph on p. 248—does not claim to shew that the writer is *identical* with that of E).

LXX, however, has *ἐξίλασμα καὶ ὑπόδημα; ἀποκρίθητε κατ' ἐμοῦ, καὶ ἀποδώσω ὑμῖν*, i.e. כֹּפֶר וְנַעֲלַיִם עָנוּ בִי. The 'pair of shoes' is chosen by Amos (2, 6. 8, 6) as an example of a paltry article, for the sake of which the Israelite of his day would 'sell the poor:' and Sir. 46, 19 (in the praise of Samuel, with plain allusion to this passage) *καὶ πρὸ καιροῦ κοιμήσεως αἰῶνος ἐπεμαρτύρατο ἔναντι κυρίου καὶ χριστοῦ Χρήματα καὶ ἕως ὑποδημάτων ἀπὸ πάσης σαρκὸς οὐκ εἴληφα· καὶ οὐκ ἐνεκάλεσεν αὐτῷ ἄνθρωπος*, has been held to shew (as the author—see the Prologue—wrote in Hebrew and was conversant with the OT. in Hebrew) that the reading existed in his day not merely in the LXX, but in the Hebrew text of Samuel. The objection to this view is that כפר and נעלים do not agree very well together, and the sense required is '*or even* a pair of shoes' (so Th.: *und* (wären es auch nur) *ein Paar Schuhe?*), which is hardly expressed by the simple copula: it may be questioned also whether a pair of shoes (which is mentioned by Amos as something insignificant) would be a bribe likely to be offered to a judge. Nor is it clear that the translator of Sirach has not accommodated his rendering to the LXX: the Syriac version (which is not dependent on the Greek) has ܡܫܝܚܐ ܘܢܥܠܐ, which does not point to an original נעלים.

ואשיב לכם] must mean, 'and I will restore it to you:' for 'and I will *answer* you' (We.) the classical expression would be ואשיב אתכם דבר (e.g. Nu. 22, 8), with an *accus.* of the person, and omission of דבר only in poetry (as Job 13, 22), and in the late passage 2 Ch. 10, 16 (contrast the original in 1 Ki. 12, 16). In another late book השיב אל occurs in the same sense: Est. 4, 12. 15.

5. ויאמר] sc. האומר (on 16, 4). LXX would hardly render otherwise than *εἶπαν*, even though they read the verb in the singular: still the sing. is unusual: hence the note סביר ויאמרו, i.e. ויאמרו *is thought* or *conjectured*. The note סביר occurs on some 200 passages in the OT.[1] According to the common opinion it points to a *conjectural*

[1] Only a selection of these are noted in ordinary editions of the Hebrew Bible. The full Massoretic apparatus (on other matters as well as on this) is contained only in the large Rabbinical Bibles. References to the places where

reading[1] which might be expected, from analogy, or from the context, to occur, but does not occur actually in the Massoretic text: but some scholars[2] are of opinion that these notes refer to the readings of actual MSS., not indeed agreeing with the MT., but preferred by the author (or authors) of the notes in question. The two explanations are not inconsistent with each other: but if the latter be true, the value of the notes will be the greater, as they will then embody evidence as to the readings of the Codices now no longer extant. Its probability, however, can only be tested by a systematic examination of all the סבירין that occur, and estimate of their value in individual cases. The Versions not unfrequently agree with the reading suggested by a סביר: but this is not proof that manuscript authority is actually referred to by it. Examples: on Ex. 26, 31 יעשה (in the Rabbinical Bibles) occurs the note ב׳ סבירין תעשה, i.e. twice תעשה would be expected for יעשה, and a reference is added to Ex. 25, 39. In both passages, the context would favour the second person; and this is read by LXX, Sam. Pesh. But each case must be examined upon its own merits: the correction suggested by the note is not always supported by the Versions, nor is it always in itself necessary[3]. The note in many cases relates to the number of a verb: thus, where MT. has ויבא, the pl. ויבאו is eight times suggested, where it has יבאו, יבא is fourteen times suggested[4]. ויאמרו for ויאמר, as here, is suggested eleven times besides (see the Rabb. Bibles on Jud. 11, 15): viz. Ex. 14,

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the סבירין may be found are given in Frensdorff's *Massoretisches Wörterbuch* (1876), p. 369 ff.

[1] See e. g. Elias Levita's *Massoreth ha-Massoreth* (1538), in Dr. Ginsburg's edition (text and translation), London, 1867, pp. 225–7.

[2] Ginsburg in the *Transactions of the Society of Biblical Archaeology*, 1877, p. 138: Grätz, *Die Psalmen* (1882), pp. 115–117; comp. Geiger, *Urschrift* (1857), p. 253 f.

[3] In some cases certainly the correction rests upon a false exegesis, as when גָּה for גּוּ is suggested in Ex. 4, 17; Dt. 24, 7: in other passages the opinions of commentators differ; Ez. 2, 9, for instance, Cornill accepts גָּה, Hitzig and Smend defend גּוּ.

[4] See, on the passages, Frensdorff's note, p. 370 f.

25. Nu. 32, 25. Jud. 8, 6. 11, 15. *ch.* 16, 4. 19, 22: 1 Ki. 20, 3. 2 Ki. 9, 11. Hos. 12, 9. Zech. 6, 7[1]. The reader may examine these passages and consider in which of them the correction appears to him to be necessary[2]. The סביר must be carefully distinguished from the קרי: in no case does it direct the suggested alternative to be *substituted* in reading for that which is written in the text.

6. יהוה] LXX Μάρτυς Κύριος=עד י״י, certainly rightly.

עשה] A difficult and anomalous use of עשה. The explanation which is best in accordance with the general use of the verb is that of Keil: made Moses and Aaron to be what they were as leaders of men, the word being used not in a physical sense, but morally, of the position taken by them in history. (Ges. rendered *constituit, appointed;* but עשה only has this sense when it is followed by a word implying office or function, as *to make* priests, 1 Ki. 12, 31; *to make* (or *set up*) אוב וידענים 2 Ki. 21, 6: similarly II 15, 1 *to establish* chariots and horses.)

7. את כל צדקות] LXX prefixes καὶ ἀπαγγελῶ ὑμῖν=וְאַגִּידָה לָכֶם. נשפט is construed with an accus. in Ez. 17, 20 ונשפטתי אֹתוֹ שם מעלו אשר מעל בי. But though a person's own fault might be conceived as a cogn. acc. to נשפט, it is doubtful if the צדקות of another could be so represented: it is better therefore to supply the words expressed by LXX.

8. ויזעקו . . . כאשר] as 6, 6b.

מצרים] LXX add καὶ ἐταπείνωσεν αὐτοὺς Αἴγυπτος = וַיַּעֲנֵם מִצְרַיִם (not וַיַּכְנִיעֵם Th. We.: see Ex. 1, 12. Dt. 26, 6. II 7, 10 Hebrew and LXX). The words are needed on account of the following ויזעקו: a copyist's eye passed from the first מצרים to the second.

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[1] Only eleven passages are cited, though the number (elsewhere, as well as on Jud. 11, 15) is stated as *twelve*. It is thought that Jud. 11, 19 may be the omitted passage: see Frensdorff, *l.c.* p. 370. In the lists in Ginsburg's *Massorah*, ii. pp. 325, 328, the twelfth passage is given as Jos. 24, 21.

[2] Comp. also the notes on 2, 16; II 14, 19; 17, 19; 18, 29.—On I 27, 6 it is said אכן סביר in Jer. 5, 2 for לכן: so, probably rightly, 16 MSS., the St. Petersburg cod. of A. D. 916, and Pesh.

וישיבום] expresses just what Moses and Aaron did not do. LXX κατῴκισεν, Pesh. ܐܫܪܐ, Vulg. *collocavit* = וַיַּשְׁיִבֵם (the subject being God). The unpointed וישבם has been filled in wrongly in MT.

9. וימכר] This figure is used first in the 'Song of Moses,' Dt. 32, 30: and adopted thence by the Deuteronomic redactor of the Book of Judges, who uses it often in the frame-work into which he fits the narratives incorporated by him in his Book (Jud. 2, 14. 3, 8. 4, 2. 10, 7 [rather differently in the *older* narrative 4, 9]). Chapters 7, 8, 12 of 1 Sam. have affinities in style with the redactional elements of the Book of Judges.

שר צבא חצור] LXX express שר צבא יבין מלך חצור, which is more in accordance with Hebrew usage.

10. ויאמר] Here, where ויזעקו closely precedes, the sing. is corrected by the Massorah into the plural (ויאמרו ק').

11. בדן] No judge or deliverer of this name is elsewhere mentioned. Ewald regarded בדן as an abbreviation of עבדן Jud. 12, 13 ff.: but some better known hero is likely to have been referred to. LXX, Pesh. have ברק. Baraq, it is true, is mentioned in Judges before Gideon; but between Gideon and Jephthah no suitable name can be suggested: and the order in *v.* 9 is not chronological. Targ. and Jews explain of Samson, treating בדן fancifully as = בן דן.

ואת שמואל] Pesh. and Lucian ואת שמשון: probably a correction. The passage, of course, does not report the *ipsissima verba* of Samuel: the speech is the work of the narrator, and indeed, in this part, appears to have been expanded by a later editor, who has forgotten that it is Samuel himself who is speaking. The allusion is to the success narrated in *ch.* 7.

12. ותאמרו לי] LXX, Pesh. omit לי. לא כי = *Nay, but* as 2, 16 Qri; II 16, 18. 24, 24 al.

13. אשר בחרתם אשר שאלתם] Cf. 8, 18: שאל is used of the request for a king in 8, 10. Nevertheless אשר שאלתם appears here to be superfluous, and is probably to be omitted with LXX.

14. The whole verse consists of the protasis, ending with an aposiopesis. (or אחר) היה אחרי = *to follow after*, as Ex. 23, 2. II 2,

10. 1 Ki. 12, 20. 16, 21. 22. Thenius is bold enough to affirm that היה אחר is 'not Hebrew,' and accordingly would insert הולכים before אחר after LXX: not only, however, is this needless in itself, but, as We. remarks, the *position* of πορευόμενοι in the Greek shews that it merely represents a corruption of אלהיכם.

15. ובאבותיכם] Since '*and* against your fathers' gives an unsuitable sense, and the passages in which ו means, or appears to mean, *as*[1] are dissimilar, there is no alternative but to accept LXX וּבְמַלְכֶּכֶם in place of ובאבותיכם: the mention together of 'you' and 'your king' agrees both with *v.* 14 and *v.* 25[b]. MT. will be a *lapsus calami*, perhaps due to a reminiscence of *vv.* 6–8.

16. עֹשֶׂה] 'is about to do.' The *fut. instans* (on 3, 11).

17. קלות] 'voices,' viz. of Jehovah, in accordance with the Hebrew conception of a thunderstorm (ψ. 18, 11–14): so Ex. 9, 23. 28 al.: cf. ψ. 29 throughout.

20. אתם] emphatic: 'ye, indeed, have done this evil: only (אך), do not go further, and turn aside from Jehovah into idolatry.'

21. כי] Intrusive and meaningless: cf. the similar untranslatable כי in 2 Ch. 22, 6 (2 Ki. 8, 29 rightly מן). The word is not represented in LXX.

התהו] prop. *a barren waste* (Gen. 1, 2), then applied to what is unremunerative and worthless (Is. 59, 4); here of false gods. Cf. Is. 41, 29 a breath and *worthlessness* are their molten images: 44, 9: also 45, 9 where Jehovah, speaking of Himself in contrast with heathen gods, says, 'I said not to the seed of Jacob, תהו בקשוני, "Seek me *as a barren waste*,"' i. e. to no purpose, resultlessly.

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[1] In the formulation of proverbs, where the relation *from which* the comparison is deduced stands in the second place (rare): Job 5, 7 For man is born to trouble *and* sparks fly upwards (i. e. both effects happen similarly); 12, 11. More commonly the opposite order is employed: Pr. 25, 25 Cold waters to a thirsty soul *and* good news from a far country; 26, 3. 9. 14 A door turns upon its hinges *and* a sluggard upon his bed; 27, 21: cf. ψ. 19, 5 MT. Even supposing that the passage could, on other grounds, be treated as an example of the first of these usages, the same verb *will be* must obviously govern both clauses: the substitution of *it was* in the second clause destroys entirely the *parallelism of idea* upon which the idiom itself essentially depends.

אשר לא יועילו] Jeremiah's expressions are similar: 2, 8 אחרי הבל ואין בם מועיל 16, 19 לא יועילו הלכו.

22. שמו הגדול] Jos. 7, 9: also Jer. 44, 26. Ez. 36, 23.

23. אנכי] The casus pendens: cf. Gen. 24, 27. Is. 45, 12b.

מחטא] The inf. after חלילה לי, expressing the act deprecated, is regularly construed with מן, Gen. 18, 25. 44, 7. *ch.* 26, 11: not 'Away with it from me that I should sin!' but 'Away with it for me! so that I should not sin.' מֵחֲדַל is parallel with מֵחֲטֹא, and dependent like it upon חלילה לי.

דרך הטובה] Comp. 2 Ki. 20, 13 שמן הטוב (but Is. 39, 2 השמן הטוב); Jer. 6, 20 קנה הטוב. See above on 6, 18.

24. יִרְאוּ] for יִרְאוּ, as Jos. 24, 14. ψ. 34, 10.

13; 14. *The Philistines in the heart of the Israelitish country: Saul and Jonathan's successes against them: concluding summary of Saul's other wars, and notice of his family* (*sequel to* **9, 1—10, 16; 10, 27b—11, 15**).

13, 1. בן שנה שאול] בן שנה in accordance with Hebrew idiom can mean only *a year old* (Ex. 12, 5 and often). And so Lucian's recension of LXX *υἱὸς ἐνιαυτοῦ Σαουλ*[1]; Symm. (with an explanatory *ὡς*) *υἱὸς ὡς ἐνιαύσιος*; Targ. כבר שנא דלית ביה חובין שאול כד מלך as a child a year old who has no sins, was Saul when he became king (!).

In form, the verse is of the type followed regularly by the compiler of the Book of Kings in stating the age of a king at his accession, and the length of his reign (e. g. 1 Ki. 14, 21. 16, 11. 22, 42, etc.: similarly II 2, 10. 5, 4): no doubt therefore the

[1] Explained by Theodoret (quoted in Field's *Hexapla*, ad loc.) in the sense of Symm. and the Targ.: *Πῶς νοητέον τὸ, υἱὸς ἐνιαυτοῦ Σαουλ ἐν τῷ βασιλεύειν αὐτόν; Ὁ Σύμμαχος οὕτως ἐξέδωκεν· υἱὸς ὢν* (al. *ὡς*) *ἐνιαύσιος ἐν τῷ βασιλεύειν αὐτόν. Δηλοῖ δὲ τοῦτο τὴν ἁπλότητα τῆς ψυχῆς ἣν εἶχεν ὁ Σαουλ ἡνίκα τῆς βασιλείας τὴν χειροτονίαν ἐδέξατο. Ταύτῃ δὲ οὐκ ἐπὶ πλεῖστον ἐχρήσατο, κ.τ.λ.* On the version of Symmachus as exhibiting the influence of current Jewish exegesis, see especially Geiger's essay on this translator in the *Jüdische Zeitschrift*, i. (Breslau, 1862), p. 49 ff.

number denoting Saul's age was originally intended to have a place between בן and שנה, although, for some reason, the text as it stands is deficient[1]. In clause *b*, also, it is doubtful if שתי שנים is correct: though, if with Keil we suppose ו עשרים[2] to have fallen out, the form of these two words must be supposed to have been altered, and we must restore, in accordance with usage, עשרים וּשְׁתַּיִם שָׁנָה. The entire verse is not represented in LXX, and it is quite possible that it is only a late insertion in the Hebrew text,—originally perhaps a marginal note due to one who desiderated in the case of Saul a record similar to that found in the case of subsequent kings.

2. שלשת אלפים מישראל] 'LXX, Syr. express *men* after 3000. Perhaps איש has dropped out after אלפים on account of its resemblance to 'מיש in מישראל' (Dr. Weir).

3. נציב] See on 10, 5.

ישמעו העברים] *Let the Hebrews hear!* viz. the news, and the order, implied in the proclamation, to come and join Saul in the war, which of course must now follow. *V.* 4 then describes how

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[1] Three or four MSS. of LXX read *υἱὸς τριάκοντα ἐτῶν*: but in view of the age at which Jonathan, almost immediately after Saul's accession, appears, a higher figure seems to be required.

[2] Not, as Keil writes, כ. There is no ground for supposing (as is sometimes done) that in ancient times numerals were represented in Hebrew MSS. *by the letters of the alphabet.* If the numerals were not written in full, but expressed by symbols, the ancient Hebrews, it is reasonable to suppose, would have adopted a system similar to that in use amongst their neighbours, formed equally upon Phoenician, Palmyrene, Nabataean, and Old Aramaic inscriptions, and used also in Syriac. This system may be seen exemplified in detail in Euting's *Nabatäische Inschriften aus Arabien* (1885), p. 96 f., or in the Table attached to Plate LXXIV of the *Facsimiles of Manuscripts and Inscriptions* (*Oriental Series*), published by the Palaeographical Society under the editorship of Professor W. Wright (London, 1875–83). The Tables shew in what manner symbols which at first sight appear distinct, are in reality connected with one another by intermediate links. The first ten umerals in Phoenician are 𐤇, 𐤇𐤇, 𐤇𐤇𐤇, 𐤇𐤇𐤇𐤇, 𐤇𐤇𐤇𐤇𐤇, 𐤇𐤇𐤇𐤇𐤇𐤇, 𐤇𐤇𐤇𐤇𐤇𐤇𐤇, 𐤇𐤇𐤇𐤇𐤇𐤇𐤇𐤇, 𐤇𐤇𐤇𐤇𐤇𐤇𐤇𐤇𐤇, 𐤊; 20 is 𐤊𐤊 or 𐤊𐤄; 21 is 𐤇𐤊𐤊 or 𐤇𐤊𐤄; 30 is 𐤊𐤊𐤊 or 𐤊𐤄𐤄; 40 is 𐤄𐤄; 90 is 𐤊𐤄𐤄𐤄𐤄, etc. The notation by means of letters of the alphabet is found on Phoenician *coins* (but not the earliest), on the coins of Simon Maccabaeus, and since mediaeval times has been in general, though not universal, use (not, for example, in the Epigraph of the St. Petersburg MS. of A. D. 916, or in the Epigraphs of many other MSS.).

the report spread among the people, and induced them to respond to Saul's invitation. But העברים is strange in *Saul's* mouth: and LXX express לאמר פָּשְׁעוּ העברים 'saying, The Hebrews *have revolted*' (2 Ki. 1, 1). This, if correct, will be in its proper place after וישמעו פלשתים in *a*, and ושאול תקע בשופר בכל הארץ will connect, and connect well, with *v.* 4 (see Jud. 6, 34[b]). So substantially We., who, however, instead of assuming a transposition of the words from clause *a*, regards their incorrect position as indicating that originally they were a marginal gloss. (Against Th.'s יִפְשְׁעוּ העברים, see We.)

5. שלשים] The number of chariots is disproportionately large: no doubt שְׁלֹשִׁם is an error for שְׁלֹשֶׁת (so LXX (Luc.) and Pesh.).

כחול וג׳] Jos. 11, 4. Jud. 7, 12.

בית און] somewhat to the east of ביתאל (Jos. 7, 2).

6. ובחחים] *Thistles* (2 Ki. 14, 9) are unsuitable: read with Ewald (*Hist.* iii. 44 [E. T. 31]), Th. We. וּבַחוֹרִים, as 14, 11.

צריחים] Only besides, in Jud. 9, 46. 49, of some part of the temple of אל ברית, in which the Shechemites took refuge, and which was burnt upon them, though what part precisely is not clear. In Arabic صَرْحٌ means a *tower* or *lofty building* (Qor. 40, 38), ضَرِيحٌ (with ض) *a trench* or *excavation*[1]: the former suggests an idea which is here not probable; but a sense akin to that expressed by صَرِيحٌ, viz. *underground vault* or *chamber*, is suitable both here and in Judges, and may reasonably be adopted.

7[b]–15[a]. *First rejection of Saul at Gilgal* (*comp.* 10, 8).

7. אחריו] We. conjectured plausibly מֵאַחֲרָיו, which is actually expressed in Lucian's recension (ἀπὸ ὄπισθεν αὐτοῦ): trembled *from* after him = forsook him trembling: cf. 8[b].

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[1] Also used specially in the Nabataean Inscriptions found at Madâin-Ṣâliḥ by Mr. Doughty (No. 8, lines 4, 5), and (re-)edited by Euting, *Nabatäische Inschriften* (1885), of a *sepulchral chamber:* see No. 15, lines 4–5 ולארסכסה חלתין תרין מן כפרא וצריחא וחלקה מן גוחיא מרנחא וגוחיא 'and to Arisoxe belong two-thirds of the tomb, and the *sepulchral chamber*, and her share in the graves is the east side, with the graves there,' etc.; with Nöldeke's note, p. 55.

8. ויחל] The Kt. is וַיִּיָּחֶל (*Nif.*) as Gen. 8, 12 (not the *Piel* וַיְחַל, which is confined to poetry). The Qri is וַיֹּחֶל (*Hif.*), as 10, 8; II 18, 14.

אשר שמואל] ܕܫܡܘܐܝܠ is good Aramaic, but אשר שמואל is not good Hebrew, in the sense 'of Samuel.' A verb has dropped out. עֵד or יְעִדוּ (see II 20, 5) is suggested by Ges. (*Lg.* p. 851) and Keil: דִּבֶּר (Gen. 21, 2) or אָמַר (ib. 22, 2[b]), the latter of which might easily fall out after אשר, is expressed by LXX, Targ.: but the word which might drop out most readily is שֵׁם (see Ex. 9, 5) before שמואל, which is also preferred by Dr. Weir. Comp. Ew. § 292[b] *note.*—With וימץ מעליו comp. 2 Ki. 25, 5 נפצו מעליו.

11. כי] *recitativum:* see on 2, 16.

מכמש] not *at* Michmash (on 1, 24), but *to* Michmash, נאספים implying motion.

13. כי עתה] כי עתה as a rule introduces the apodosis after לו (e. g. Nu. 22, 29: *Tenses*, § 144), עתה having the force of *in that case:* and hence Hitzig, We. would point here לָא שמעת (so II 18, 12; 19, 7) for לא שמעת. Still, it is perhaps too much to maintain that עתה may not refer to a condition *implied*, without being actually expressed. Cf. Ex. 9, 15 where, though the context is differently worded, עתה equally refers to a condition which must be inferred from *v.* 14: 'For *in that case* (viz. if such had not been my purpose), I should have put forth my hand, and smitten thee and thy people,' etc.; and Job 3, 13.

אל] = על, which would be more usual: comp. 2, 34. 3, 12. 5, 4. 6. 6, 15. 14, 34 (contrast 33). 16, 13 (contrast 10, 6). 23 (16 על). 17, 3. 51. 18, 10. 19, 9. 16. 20, 25 (by the side of על). 22, 13 (8 על). 27, 10 (אל after על twice). II 2, 9 (thrice אל followed by thrice על in the same sentence). 6, 3. 8, 7 etc.: 20, 23[a] (23[b] and 8, 16 על). 24, 4. So sometimes in other books, esp. in Jeremiah.

על where אל would be more usual is less common: but see on 1, 10 and add II 14, 1. 17, 11.

14. איש כלבבו] So Jer. 3, 15† of the ideal rulers of the future ונתתי לכם רעים כלבי.

15. Something appears here to have dropped out of the narrative.

In *v.* 4 Saul is at *Gilgal*, and remains there during the scene 9–14; in *v.* 16 he appears suddenly abiding (ישב) at *Gibeah*. A clause describing his departure from Gilgal and arrival at Gibeah is thus desiderated. LXX has such a clause, continuing, viz. after מן הגלגל [[1] *εἰς ὁδὸν αὐτοῦ* [1], *καὶ τὸ κατάλιμμα τοῦ λαοῦ ἀνέβη ὀπίσω* Σαουλ *εἰς ἀπάντησιν ὀπίσω τοῦ λαοῦ τοῦ πολεμίστου. αὐτῶν παραγενομένων ἐκ* Γαλγάλων] *εἰς* Γαβαα Βενιαμειν, *κ.τ.λ.* This may be accepted in substance, though not quite in the form in which it here appears. (1) לדרכו following, as it would do ויעל, would give rise to a phrase not in use (וילך לדרכו is always said). (2) *εἰς ἀπάντησιν ὀπίσω* represents a non-Hebraic combination (though adopted, without misgiving, by Th. !). (3) *αὐτῶν παραγ.*, if it represents, as it seems to do, הֵם בָּאִים must be followed by ושאול פקד, not as MT. by ויפקד שאול (so always: see *Tenses*, § 169). The following text will satisfy the conditions of Hebrew style: ויקם שמואל ויעל מן־הגלגל [וַיֵּלֶךְ לְדַרְכּוֹ:] וַיֶּתֶר הָעָם עָלָה אַחֲרֵי שָׁאוּל לִקְרַאת [2] עַם [or אַנְשֵׁי] הַמִּלְחָמָה וַיָּבֹאוּ מִן גבעת בנימן וג׳ [הַגִּבְעָה]. The omission in MT. is evidently due to the recurrence of מן־הגלגל.

17. המשחית] probably a technical expression, denoting the plundering band of an army. Ew. *Hist.* iii. p. 47 (E. T. 33) *note* compares the Arabic أَلْمُغِيرُ (comp. Qor. 100, 3).

שלשה ראשים] *as* three columns, an accus. defining the manner in which המשחית issued forth: Ew. § 279°. Cf. 2 Ki. 5, 2 וארם יצאו גדודים came out *as* marauding bands.

אחד] the numeral without the art., being definite in itself (on 1, 2).

יפנה] the impf. describing their general practice.

18. הגבול] We should in all probability read with LXX הַגָּבַע, which is both more conformable to הנשקף (*that leans out over*: see Nu. 21, 20. 23, 28), and agrees better with the direction

[1] These words do not stand in Tisch.'s text, but they form part of the text of B, and are printed in Dr. Swete's edition. We.'s conjecture, therefore (made in 1871), that '*εἰς ὁδὸν αὐτοῦ* has probably fallen out,' is entirely confirmed.

[2] המלחמה (or אנשי) עם is a phrase that occurs in Joshua, but not elsewhere in I–II Sam. This, however, is not decisive against its originality here.

המדברה than the 'border'—whether the north or south border of Benjamin be the one meant (We.).

19. יצא] frequentative, just as (e. g.) Gen. 31, 39.

. . . כי אמר פן] the same idiom, implying always that steps are taken to prevent what is feared from taking place, 27, 11. Gen. 31, 31 (comp. 26, 7). 42, 4. Ex. 13, 17. ψ. 38, 17 al.

אמר] Qri אמרו. See *Ochlah we-Ochlah*, No. 119[1], where eighteen cases of an omitted ו at the end of a word are enumerated, several (e. g. Jud. 21, 20. 1 Ki. 12, 7) similar to this. See further in the Introduction.

20. הפלשתים] 'LXX *εἰς γῆν ἀλλοφύλων*. Ought we not to read אל before הפלשתים (from ישראל) or possibly אַרְצָה?' (Dr. Weir.)

מַחֲרֶשְׁתּוֹ] LXX render this by *δρέπανον*, Pesh. by ܡܚܪܫܬܗ (ox-goad), both words being used in *v.* 21 to represent הדרבן. Probably, therefore, דרבנו should be read here for מַחֲרֶשְׁתּוֹ. The two verses will then agree in the implements enumerated; and the repetition of almost the same word (מַחֲרֶשְׁתּוֹ, מַחֲרֶשְׁתּוֹ) in one and the same verse will be avoided.

21. הפצירה פים] These words are hopelessly corrupt. They are rendered conventionally *bluntness of edges:* but (1) the plur. of פה is elsewhere פיות; (2) the meaning *bluntness*, viewed in the light of the sense which the root פצר elsewhere expresses, is extremely doubtful[2]; (3) the construction is grammatically inexplicable (הפצירה for פצירת). הַפְצִיר הַפִּים (inf. *Hif.* with the force of a noun—rather הַפְצֵיר, Ew. § 156c), suggested by Keil, would lessen the grammatical anomaly, but does not really remove the difficulty which the words present. LXX *ὁ τρυγητὸς* for הפצירה presupposes almost the same word (הבציר); but their rendering of the clause

[1] Or (in the Rabbinical Bibles) the Mass. magna on 1 Ki. 1, 1, or the Final Massorah, letter ו, No. 18.

[2] The combination of פצר with فطر *to cleave*, hence as applied to a sword, *to hack*, سَيْفٌ فُطَارٌ *a hacked* i. e. blunted *sword* (Schultens, *Opp. Min.*, p. 168), is altogether questionable, the interchange of consonants being against rule (פצר should correspond to an Arabic فطر, not فطر; see the list of examples in *Tenses*, Appendix, § 178).

καὶ ἦν ὁ τρυγητὸς ἕτοιμος τοῦ θερίζειν supplies no basis for a satisfactory restoration of the text. AV. *file* is derived immediately from the Jewish commentators, Rashi, and David Kimchi: its ultimate source is merely the conjectural rendering of Targ. Pesh. (שמתיא).

ולשלש קלשון] Another *crux*. קלשון occurs in the Targ. of Qoh. 12, 11 (= Heb. מַשְׂמְרוֹת): but possibly it may be only borrowed from the present passage: it is not cited as occurring elsewhere in Aramaic, or post-Bibl. Hebrew. Still the root (see Levy) has in Aramaic the sense of *being thin* (hence Nu. 7, 13 Ps.-Jon. a silver charger דנילרא קליש of *thin* plate), so there remains the possibility that קלשון may have been in use to denote a *fine point*. In that case שלש קלשון will be a sort of compound = *tridens*. But such a compound in Hebrew is by no means free of suspicion; and we expect naturally to find a reference to the same implements that are named in *v.* 20. LXX saw in the words the high price which the Philistines exacted for sharpening the tools of the Hebrews: τὰ δὲ σκεύη (= אתים in *v.* 20) ἦν τρεῖς σίκλοι εἰς τὸν ὀδόντα, i.e. בִּשְׁלֹשָׁה שְׁקָלִים לַשֵּׁן. This reading will of course presuppose that the corrupt words המצירה פים expressed originally the idea of sharpening:—'And sharpening used to be obtained for the mattocks and for the coulters *at three shekels a tooth*,' etc. But אתים and מחרשות are not constructed with teeth: and the price stated appears to be incredibly high. (Th. attaches arbitrary senses to המצירה and שן.)

הרבן] On ב (not ב) see Ol. p. 404; Stade, § 52ᵃ; and comp. קָרְבָּן *qorbhān* Ez. 40, 43 (Baer); אָבְרָן Est. 8, 6.

23. מצב] LXX ὑπόστασις, attempting, no doubt, to render etymologically. However, ὑπόστασις was used by Sophocles in the sense of ἐνέδρα (Hatch, *Essays in Biblical Greek*, 1889, p. 88).

14, 1. ויהי היום] See on 1, 4.

הַלָּז] 17, 26; 20, 19 LXX; Jud. 6, 20; 2 Ki. 4, 25; 25, 17; Zech. 2, 8; Dan. 8, 16 †. Cf. הַלָּזֶה Gen. 24, 65; 37, 19 †: הַלָּזוּ Ez. 36, 35 †.

4. מהעבר וג׳] עבר = *side*, as *v.* 40. Ex. 32, 15 משני עבריהם *on their two sides*. מן, as constantly, in defining position, lit. *off*, in our idiom, from a different point of view, *on*. מזה . . . מזה the repetition has the effect of placing the two identical words in

contrast with each other: hence they acquire the sense 'off here . . . off there.' So often, as 17, 3; 23, 26; Nu. 22, 24 . . . גדר מזה וגדר מזה; and similarly (in Ezekiel only) מִפֹּה . . . מִפֹּה (Ez. 40, 10 al.); and in other analogous expressions (e. g. זה . . . זה = *hic* . . . *ille*). Render therefore, 'on the side, off here . . ., on the side, off there' = 'on the one side . . ., on the other side.'

5. LXX ὁδὸς can only be a corruption of ὁδοὺς (cf. in *v.* 4 the second version καὶ ὁδοὺς πέτρας ἐκ τούτου): hence the Gk. text here must have sustained a double corruption; first, ὁδοὺς must have been changed (by accident or design) into ὁδός, and then the *genders* must have been altered designedly to agree with it.

מצוק] was *fixed firmly*, or was *a pillar* (2, 8). But the word seems superfluous (contrast clause [b]); and it is probably only a corrupt anticipation of מצפון.

מול] *in front of*, on the same side with: Jos. 8, 33 *in front of* the two mountains; Ex. 18, 19 *in front of* God, i. e. representing Him. See W. A. Wright, in the *Journal of Philology*, xiii. 117–120.

6 resumes *v.* 1, after the intervening parenthetical particulars.

מעצור] Not as עצר 9, 17; but in the sense of *constraint, difficulty:* 'There is no difficulty to Jehovah, to save (either) with many or with few.' Cf. for the thought 2 Ch. 14, 10. 1 Macc. 3, 18 (cited by Th.).

7. נטה לך] The reflexive לך, as elsewhere (e. g. Dt. 1, 7. 40), with verbs of motion. A difficulty in MT. arises however from the use of נטה; for in II 2, 21 נטה לך על ימינך או על שמאלך it preserves its usual force of *incline*, which here seems not to be suitable. LXX express עשה כל אשר לבבך נָטָה לוֹ do all *unto which* thine heart *inclines:* cf. נטה with לב Jud. 9, 3. 1 Ki. 11, 9.

כלבבך] Cf. ψ. 20, 5 יתן לך כלבבך. But here also a phrase, which in this connexion is more idiomatic, is suggested by LXX ἰδοὺ ἐγὼ μετὰ σοῦ, ὡς ἡ καρδία σοῦ καρδία μοῦ, i. e. כְּלְבָבְךָ לְבָבִי (so Ew. Th. We.).

9. אם כה יאמרו] The כה, pointing onwards, is idiomatic: see Gen. 31, 8. II 15, 26. דמם and עמד are synonyms, as Jos. 10, 13 וידם השמש וירח עמד (cf. 12[b] דום).

תחתינו] idiomatically = *in our place, where we are:* as Jos. 6, 5

ונפלה חומת העיר תחתיה will fall *in its place:* Jud. 7, 21 ויעמדו איש תחתיו and they stood each *in his place:* Hab. 3, 16 ותחתי ארגז = and I tremble *where I stand.*

10. נתנם] *will have* given them: 20, 22; II 5, 24.

13. ויפלו] LXX ויפנו (cf. Jud. 20, 42). Against this, see We.

ממותת] intensive, as 17, 51. II 1, 9. The Philistines fell down, smitten by Jonathan's sword; and his armour-bearer, as he went along, *despatched them* after him. The ptcp. represents vividly the armour-bearer's activity on the occasion.

14. כבחצי וג׳] 'as it were within half a furrow, (of) an acre of field.' צמד as Is. 5, 10. If the text be correct, we must imagine the narrator to be thinking of a field, of a size such as the expression צמד שדה would suggest: he says, then, that in a space equal to about half the distance across it, the twenty men were slain. צמד שדה defines in effect the *measure* of the מַעֲנָה, and is hence construed in apposition with it (on the principle explained in *Tenses*, § 192: cf. מָסָךְ עשרים אמה 'a veil, twenty cubits'). Nevertheless the MT. excites suspicion, if only by the combination of כ and ב in כבחצי[1]. LXX has ἐν βολίσι[2] καὶ κόχλαξιν τοῦ πεδίου =

[1] Which elsewhere occurs *only* in the expression כבראשנה (five times), and in כבתחלה once (Is. 1, 26), in parallelism with כבראשנה. כָּמָן occurs (including 10, 27) three times (the third passage is כמסני חרב Lev. 26, 37). As an ordinary rule, such combinations are avoided in classical Hebrew. Even כעל = *as upon* occurs only in the latest Hebrew, ψ. 119, 14; 2 Ch. 32, 19 (in a different sense, as a strengthened כ, Is. 59, 18; 63, 7†).

[2] Tisch.'s text adds καὶ ἐν πετροβόλοις. But on this We.'s acute note, written in 1871, deserves to be transcribed. Comparing LXX with MT., he wrote: 'The first letter of MT. כ is not expressed in LXX, the following five agree, but are combined to form one word (בַּחֲצִים): at the end of the verse LXX agrees also in שדה. It remains to refer, if possible, ענה צמד and καὶ ἐν πετροβόλοις καὶ ἐν κόχλαξι to a common source. When the six letters on the one side and the six words on the other are compared, and when further the meanings of the two principal words in the Greek are taken into account, it is natural to suppose ἐν πετροβόλοις (= אבני קלע Job 41, 20) to be a gloss explanatory of κόχλαξιν *pebbles* (1 Macc. 10, 73), which appear here strangely as a weapon.' We.'s reasoning was sound: ἐν πετροβόλοις, as is now known (see Nestle's collation of Tisch.'s text with A, B, S, published in 1879, or Dr. Swete's edition), forms no part of the text of either A or B.

בחצים וב ? השדה. However, if the words contain some notice of the *weapons* used by Jonathan, they are certainly out of place at the end of *v.* 14; nor under the circumstances do pebbles, at any rate, appear likely to have been employed. It is possible, as We. suggests, that the words are a gloss, belonging properly to the end of *v.* 19, made by one who recollected the statement in 13, 22 and thought it necessary to specify the weapons which he supposed the armour-bearer (not Jonathan) must have used on the occasion.

15. במחנה וג׳] 'in the camp on the field, and also among all the people,' i. e. in the principal camp, as well as among the men occupying posts in different parts of the pass: even the garrison and the plundering band trembled as well.

ותהי וג׳] 'and it became a trembling of God,' i. e. the affair resulted in a general panic. חרדת אלהים denotes a terror without adequate apparent cause, and therefore attributed to the direct influence of God. Comp. the later Greek use of *πανικὸν* (from Πάν: see Liddell and Scott, *s. v.*). Cf. 2 Ki. 7, 6; Ez. 38, 21 (reading with LXX in *a* לְכָל־חֲרָדָה for לכל הרי חרב).

16. והנה המחנה נמוג וילך והלם] וַהֲלֹם is untranslateable. AV. 'and they went on *beating down*' connects the word with הָלַם *to hammer* (so Targ.): but besides the word being unsuitable, and one never used in such a connexion, the construction is an impossible one (the inf. *abs.* would be required: וילך הָלוֹךְ וְהָלֹם). LXX has *καὶ ἰδοὺ ἡ παρεμβολὴ τεταραγμένη ἔνθεν καὶ ἔνθεν*, i. e. והנה המחנה נמוג וַהֲלֹם וַהֲלֹם, which yields a thoroughly satisfactory sense. וילך is a corruption of הלם: and the meaning is that the camp melted away, i. e. dispersed in alarm[1] (Jos. 2, 9 from Ex. 15, 15), *hither and thither*, i. e. in every direction.

18. הגישה ארון אלהים] We must certainly read, with LXX, הגישה הָאֵפוֹד, cf. *v.* 3, and especially 23, 9 הגישה האפוד. 30, 7

[1] Unless, indeed, as We. suggests, נמוג has here the sense of مَاجَ in Arabic (Ex. 15, 15 Saad.; Qor. 18, 99 and we shall leave them on that day يَعْضُهُمْ يَمُوجُ فِى بَعْضٍ part of them *surging* upon the other: 10, 23; 24, 40 al. مَوْجٌ *waves*), viz. *swaying* or *surging* as the waves of the sea.

הגישה־נא לי האפוד (so also Dr. Weir). The ephod, not the ark, was the organ of divination; and, as the passages cited shew, הגיש is the word properly applied to bringing the ephod into use.

ובני ישראל ..... כי היה ארון האלהים] ובני ישראל is here untranslateable, ו never having the force of a preposition such as עם, so as to be capable of forming the predicate to היה. Read, after LXX, לפני ישראל) כי הוא[1] הָיָה נֹשֵׂא הָאֵפוֹד בְּיוֹם הַהוּא לִפְנֵי בְנֵי יִשְׂרָאֵל alone at the end is bald, and against the usage of Heb. prose).

19. וילך] ·ו, the *subject* having preceded, as 17, 24. Gen. 30, 30. Ex. 9, 21 al. (*Tenses*, § 127 *a*).

וילך הלוך ורב] Gen. 26, 13; Jud. 4, 24; II 5, 10; 18, 25. רב, as the parallels shew, is an *adj.*

20. חרב איש ברעהו] viz. in consequence of the panic: cf. Jud. 7, 22. Ez. 38, 21b (especially with the reading noticed above, on *v.* 15).

21. סביב וגם המה להיות] On this passage, see *Tenses*, § 206 *Obs.* להיות is defensible grammatically ('now the Hebrews had been to the Philistines as aforetime, in that they went up with them to the camp round about; but they also *were for being*,' etc., i. e. they accompanied the Philistines into the camp, but afterwards prepared to desert), though this would be the one passage in which the inf. with ל would be used of *past* time in early Hebrew; and the verse appears to describe a *fact*, rather than an *intention* (להיות). LXX, Vulg. for סביב וגם המה have ἐπεστράφησαν καὶ αὐτοί, reversi sunt ut essent, i. e. סָבִבוּ גַם הֵמָה: 'Now the Hebrews, who were to the Philistines as before, *they also turned* to be with Israel.' So Th. We. Grätz, Klo. and Dr. Weir. If this reading be adopted, however, it is almost necessary to suppose that אשר has fallen out after והעברים: the omission *in prose* of the relative (except indeed by the Chronicler, whose style is peculiar to himself) is exceedingly

[1] αὐτὸς LXX. In the *causal* sentence, the subject of the verb is slightly emphatic; and hence the explicit pron. is suitable, if not desiderated: see 9, 13; Gen. 3, 20; Jos. 17, 1; 24, 27; Jud. 14, 3 she (and not another); Jer. 5, 5.

rare; and the few passages in which it is omitted[1] read so strangely that it is questionable if the omission is not due to textual error (Gen. 39, 4 כל־יש־לו, contrast *vv.* 5. 8; Ex. 9, 4 מכל־לבני ישראל; 13, 8; 18, 20; [4, 13 is different]; Jer. 52, 12: Ew. § 333[b 2]).

22. וידבקו] in *Hif.*: Ges. 53. 3 Rem. 4: König, p. 210.

24. ואיש ישראל נגש ביום ההוא] Whatever be the precise force of נגש, it is difficult to understand how the condition expressed by it would be relieved by Saul's measure ויאל וג׳. (The rendering of AV. '*had* adjured,' is contrary to Hebrew grammar.) LXX has here a remarkable variant, which has every mark of originality, and agrees well with the context. For the words quoted it reads: *καὶ πᾶς ὁ λαὸς ἦν μετὰ Σαουλ ὡς δέκα χιλιάδες ἀνδρῶν· καὶ ἦν ὁ πόλεμος διεσπαρμένος εἰς ὅλην πόλιν ἐν τῷ ὄρει τῷ Ἐφραΐμ. Καὶ Σαουλ ἠγνόησεν ἄγνοιαν μεγαλὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἀρᾶται κ.τ.λ.*, i. e. (as We. rightly restores) וְכָל־הָעָם הָיָה עִם שָׁאוּל כַּעֲשֶׂרֶת אֲלָפִים אִישׁ וַתְּהִי הַמִּלְחָמָה נָפוֹצָת בְּהַר אֶפְרָיִם: וְשָׁאוּל שָׁנָה שְׁנֻנָה גְדֹלָה בַּיּוֹם הַהוּא. *εἰς ὅλην πόλιν* is doubtless a doublet of *ἐν τῷ ὄρει*: for הר confused with עיר see Jos. 15, 10[3]; 2 Ki. 23, 16; 2 Ch. 21, 11; Is. 66, 20 (Trommius): *ὅλην* is merely amplificatory. נָפוֹצָת is applied similarly to a battle in II 18, 8: שנה is found in *ch.* 26, 21.

וַיֵּאָל] from אלה (for וַיֵּאָל): Ges. § 76. 2[c]; more fully in König, p. 578f.

ונקמתי] in continuation of עד חערב: *Tenses*, § 115, similarly Jud. 6, 18; Is. 5, 8.

25. באו] Comp. II 15, 23 וכל הארץ בוכים.

25–26[a]. 26[a] merely repeats 25[a], though the verses stand too closely together for a resumption to be probable. LXX has *καὶ Ἰααλ δρυμὸς ἦν μελισσῶνος κατὰ πρόσωπον τοῦ ἀγροῦ· καὶ εἰσῆλθεν ὁ λαὸς εἰς τὸν μελισσῶνα, καὶ ἰδοὺ ἐπορεύετο λαλῶν.* We.'s restoration is

[1] Conjunctional phrases such as מָאָז, על־אשר=על, גְּיוֹם II 22, 1 being excepted. The relative is also omitted regularly after אי־זה הדרך 1 Ki. 13, 12. 2 Ki. 3, 8. 2 Ch. 18, 23. Job 38, 19. 24†. And comp. below, on *ch.* 25, 15 (יסי).

[2] Comp. also Jud. 8, 1. 20, 15[b]. *ch.* 6, 9. 26, 14.

[3] Though here LXX may have paraphrased, treating הר יערים as=קרית יערים.

remarkably clever: 'Ἰααλ and δρυμὸς are doublets, each corresponding to the Heb. יער. To the same word, however, corresponds in *v.* 26 μελισσών, so that we have here in fact a triplet. Through *v.* 26, καὶ ἦν μελισσὼν (or καὶ μελισσὼν ἦν) is confirmed as the genuine rendering of LXX, Ἰααλ was added to μελισσών, and was afterwards explained by δρυμός, μελισσὼν being in consequence changed into the genitive, in order to produce a sentence out of the words καὶ Ἰααλ δρυμὸς μελισσών. The text of LXX, as thus restored, would read in Hebrew וַיַּעַר[1] הָיָה עַל פְּנֵי הַשָּׂדֶה. In *v.* 26ᵃ, LXX agree with MT., except in expressing דבר for דבש. The connexion leads us in דבר to recognize *bees*, and (observing the ו in ואין) to read והנה הלך דברו, vocalizing *haleku deborâw* or more probably *halak deboró* [its bees had left it[2]]. From the text thus presupposed by LXX, MT. arose as follows. יער, which was ambiguous, was first of all explained by דבש *v.* 25; afterwards, however, it was forgotten that דבש was only intended to explain יער, and יער, rendered superfluous by the explanatory דבש, and understood in its common sense as *wood*, was detached from its original connexion, and united with the fragments of the variant of 24 *end*, preserved in LXX [καὶ πᾶσα ἡ γῆ ἠρίστα=וכל הארץ טעם לחם]. In view of the beginning of *v.* 26, the sentence was thus formed which stands now in MT. as *v.* 25ᵃ. דבש for דבר *v.* 26 is no doubt an accidental corruption, though the fact that דבר as a collective term[3] does not occur elsewhere in the OT., might contribute to the mistranscription.'

ואין משיג ידו אל פיו] השיג is *to overtake, reach, obtain;* with יד as *subject*, it occurs often in the Priests' Code (e. g. Lev. 14, 21) to express the idea of *the means* of a person *sufficing* to meet some expense. Here Klost. is undoubtedly right in restoring משיב: השיב יד אל פה is the usual Heb. phrase for the sense required: see *v.* 27 and Pr. 19, 24. Dr. Weir makes the same suggestion,

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[1] יער = *flowing honey*, as Ct. 5, 1 יערי עם דבשי.

[2] The sense *stream* postulated by MT. for הָלָךְ is unsupported by analogy.

[3] דְּבָרִים in the *plural* occurs Dt. 1, 44 al.

remarking 'LXX *ἐπιστρέφων* as in the next verse:' so also Targ. מתיב.

27. ותראנה] Kt. וַתְּרָאֶנָה *and his eyes saw:* Qri וַתְּאֹרְנָה *and his eyes were enlightened* (as *v.* 29), i. e. he was refreshed, revived; a metaphor from the eyes brightening after fatigue or faintness: cf. ψ. 13, 4; 19, 9 מאירת עינים (i. e. invigorating). The Qri is here the more forcible reading, and preferable to the Ktib.

29. עכר] An ominous word in OT., used of the trouble brought by Achan upon Israel (Jos. 7, 25 מה עכרתנו יעכרך יהוה ביום הזה), and by the daughter of Jephthah upon her father (Jud. 11, 25 ואת היית בעכרי), and retorted by Elijah upon Ahab (1 Ki. 18, 17 f.).

מעט דבש הזה] הזה does not belong to דבש (as accents)—for it could not in that case have the art.—but to the definite מעט דבש 'this little honey:' cf. 15, 14 קול־הצאן הזה ('*this* bleating of the sheep'—צאן is construed as a *plur.*, II 24, 17); Dt. 29, 20 ספר התורה הזה *this* book of the law; 2 Ki. 6, 32 בן־המרצח הזה *this* son of a murderer.

30. אף כי] אף = *indeed* . . . .: with reference to a preceding sentence, *a fortiori*, the more then . . . ! (e. g. Job 4, 19). In אף כי, כי merely strengthens אף, *'tis indeed that* . . . ! Here אף כי is prefixed (unusually) to the protasis of a hypothetical sentence: 'The more, then, if the people had eaten, ... [would they have been refreshed likewise]: for now (עתה = *as things are*, as Job 16, 7) there hath been no great slaughter among the Philistines.' In LXX clause *b*, however, is conformed to the usual type of sentences introduced by כי עתה (Gen. 31, 42. 43, 10: *Tenses*, § 140), לא being omitted: the sentence will then read: 'The more, then, if the people had eaten . . . ., would there indeed in that case (עתה = *as things might have been*, as usually in this connexion) have been great slaughter among the Philistines.'

32. ויעש] Evidently the Qri ויעט is correct: see 15, 19.

ויאכל העם על הדם] A practice, as the present passage shews, regarded with strong disfavour by the Hebrews: forbidden in the 'Code of Sanctity' (Lev. 17–26), Lev. 19, 26 לא תאכלו על הדם[1],

[1] Cf. Gen. 9, 4. Lev. 7, 26. 17, 10. Dt. 12, 16. 23.

and censured by Ezekiel (33, 25). על in this connexion is idiomatic, and has the force of *together with:* so Ex. 12, 8 על מרורים יאכלהו: Nu. 9, 11 על מצות ומרורים יאכלהו. It is remarkable how Th., on the strength of LXX σύν, could propose to replace על by את, which in this connexion would be un-Hebraic.

33. חֹטְאים] for חֹטְאִים, the weak letter א quiescing: Ges. § 23. 2.

לאכל] *in respect of eating*, Anglice, '*in* eating.' So above, לשאול 12, 17. 19, and frequently. For היום LXX has הַלֹּם: probably rightly.

34. אל הדם] a clear example of אל with the force of על.

איש שורו בידו] Some, however, it is natural to suppose, would only have a שה to bring, in accordance with the option permitted by the terms of the invitation: read accordingly with LXX איש אֲשֶׁר בידו each *that which was* in his hand, which is altogether preferable. For בידו cf. Gen. 32, 14; 43, 26 המנחה אשר בידם.

הלילה] = '*that* night,'—a questionable usage: הלילה adverbially elsewhere is always either *by night*, or *to-night*, or once (15, 16) *last night*. LXX omits.

35. The stone was made into an extemporized altar, and the slain animals being consecrated by presentation at it, their flesh could be eaten. See W. R. Smith, *The Old Testament in the Jewish Church*, p. 237. Clause *b* implies that Saul built subsequently *other* altars to Jehovah.

36. וְנָבֹזָה] for וְנָבֹזָה Ges. § 67 Rem. 11.

ולא נשאר] The jussive is unusual. See, however, Gen. 24, 8; II 17, 12; 18, 14: *Tenses*, § 50 *a Obs.*

37. הארד . . . התתנם] The repeated question, as in the similar inquiries, 23, 11; 30, 8; II 5, 19.

38. פנות] *corners*, hence metaph. of princes, the stay and support of their people: so Jud. 20, 2. Is. 19, 13, where Gesenius compares رُكْن *corner-stone* or *corner-pillar* (e.g. Eph. 2, 20), used Qor. 51, 39 of Pharaoh's nobles.

במה] *wherein*,—as Mal. 1, 6 '*wherein* have we despised Thy name?' Vulg. expresses במי, which is preferred by Th. We., and is certainly more pointed. *V.* 39 shews that Saul has a *person* in his mind. In the old character י might easily be corrupted to ה.

39. כי . . . כי] The first כי introduces the terms of the oath; the second כי is merely resumptive of the first, after the intervening hypothetical clause. So often, as II 3, 9. Gen. 22, 16 f.

41. הבה תמים] AV. 'Give a perfect (lot):' RV. 'Shew the right:' Keil, 'Give innocence' (of disposition, i.e. truth). All these suggested renderings of תמים are without support. תמים is 'perfect,' i.e. in a *physical* sense, of an animal, unblemished; in a *moral* sense, innocent[1], blameless. הבה תמים might mean 'give one who is perfect:' but that is not the sense which is here required: Saul does not ask for one who is perfect to be produced; and though he might ask for the one who is in the right to be declared, this would be expressed by צדיק (Dt. 25, 1; 1 Ki. 8, 32), not by תמים. LXX has for the two words: Τί ὅτι οὐκ ἀπεκρίθης τῷ δούλῳ σου σήμερον; ἢ ἐν ἐμοὶ ἢ ἐν Ἰωναθαν τῷ υἱῷ μου ἡ ἀδικία; Κύριε ὁ Θεὸς Ἰσραηλ, δὸς δήλους· καὶ ἐὰν τάδε εἴπῃ, δὸς δὴ τῷ λαῷ σου Ἰσραηλ, δὸς δὴ ὁσιότητα, whence the following text may be restored: לָמָּה לֹא עָנִיתָ אֶת־עַבְדְּךָ הַיּוֹם אִם יֶשׁ־בִּי אוֹ בְיהוֹנָתָן בְּנִי הָעָוֹן הַזֶּה יי׳ אֱלֹהֵי יִשְׂרָאֵל הָבָה אוּרִים וְאִם יָשְׁנוֹ בְעַמְּךָ יִשְׂרָאֵל הָבָה תֻמִּים: The text thus obtained is both satisfactory in itself, and at once removes the obscurity and abruptness attaching to MT. The first clause corresponds with LXX exactly: in the second clause ἐὰν τάδε εἴπῃ δὸς δὴ cannot be followed; but δὸς δὴ (omitted in A) seems to be merely a rhetorical anticipation of the δὸς δὴ following, and considering that LXX render ישנו in *v.* 39 by a verb (ἀποκριθῇ), there is nothing arbitrary in supposing that τάδε εἴπῃ may represent ישנו here. For אִם יֶשׁ־בִּי cf. 20, 8. Δῆλοι stands for אוּרִים *ch.* 28, 6 and Nu. 27, 21 (as δήλωσις, in Ex. 28, 26. Lev. 8, 8). The cause of the omission in MT. lies evidently in the occurrence of the same word ישראל before both למה לא and הבה תמים. The restored text (which is accepted, amongst others, by Dr. Weir) shews (what has often been surmised independently) that the משפט האורים והתמים was a mode of casting lots: cf. הפילו *v.* 42, and note that וַיִּלָּכֵד which immediately follows in *v.* 41 (but which in MT. stands unexplained) is the word regularly used of taking by lot, 10, 20 f. Jos. 7, 14. 16.

[1] Innocent, that is, not of a particular offence, but generally.

43. טעם טעמתי] I *tasted* (emph.) = I just tasted, I did nothing more.

44. כה יעשה] LXX adds לי, which at least is a correct explanation of the phrase; the curse being invoked naturally upon *himself*. Possibly, however, this was understood; at least, the phrase recurs 1 Ki. 19, 2 without לי (where LXX similarly *μοί*). The oath followed by כי, as II 3, 9. 35. 1 Ki. 2, 23. 19, 2.

45. ישועה] The passage illustrates the *material* sense of the word: so Ex. 14, 13; II 10, 11; and תשועה[1] (the more common word in prose), as Jud. 15, 18; *ch.* 11, 9. 13. 19, 5 al. The root ישע, as Arabic shews, means properly *to be wide, capacious, ample* (e.g. Qor. 29, 56 إِنَّ أَرْضِى وَاسِعَةٌ behold, My earth is *broad;* Matt. 7, 13 (Lagarde) وَاسِعٌ = *πλατεῖα*; 2 Cor. 6, 11 (Erpenius) وَاسِعَةٌ = *πεπλάτυνται*; Gen. 26, 22; Ex. 34, 24 Saad. وَسَّعَ = הרחיב): hence הושיע is properly *to give width and freedom to* (opp. הֵצַר), and ישועה is 'safety' in the sense of *space to move in, freedom from enemies or constraint* (opp. צַר *narrowness, angustiae*). Etymologically, then, the idea of the root would be best expressed by *deliver, deliverance;* and in a passage such as 11, 9 מחר תהיה לכם תשועה this sense appears to be clearly distinguishable. By the Prophets and Psalmists, however, the idea of *deliverance* or *freedom* which ישועה, תשועה connote, is enlarged, so as to include *spiritual* as well as *material* blessings. These words seldom, if ever, express a spiritual state *exclusively:* their common theological sense in Hebrew is that of *a material deliverance attended by spiritual blessings* (e.g. Is. 12, 2; 45, 17). In some passages, the temporal element in the deliverance is very evident, e.g. ψ. 3, 9 (RV. *marg.* 'Or, *Victory:*' see *v.* 8); 20, 6 (cf. 7); 28, 8 (note עז and מעוז); 62, 3 (note the parallel figures צורי, משגבי); 74, 12, etc. The margins in RV. on several of the passages quoted (including those in the historical books) serve as a clue to the manner in which the

[1] Formed as though from a root שוּעַ on the ground, probably, of a false analogy. Similarly תקוּמה, תְּשׁוּאוֹת, תרוּמה as though from [קוּם, שוּא, רוּם], though the verbs actually in use are נקם, שאה, רמא. Comp. Ol. p. 401; Stade, § 266ᵉ.

Hebrew words represented by the English 'salvation' acquired gradually a higher and fuller meaning.

אם יפל משערת ראשו] 'If there shall fall even a single hair of his head to the ground!' שערה is *a single hair*, see Jud. 20, 16 כל זה קולע באבן אל־השערה ולא יחטיא: the fem. being the so-called 'nomen unitatis,' Ew. § 176ᵃ. So אֳנִי *a fleet*, אֳנִיָּה *a ship* (Jon. 1, 3). מן is to be understood here as in מֵאַחַד אַחֶיךָ Dt. 15, 7: lit. '*starting from* one of thy brethren[1]'=*even* one of thy brethren. This use of מן is elucidated by Arabic: see Ges. *Thes.* or *Lex.* s.v. (where illustrations are cited); Ew. § 278ᵈ: also Ewald, *Gr. Arab.* § 577; Wright, *Arab. Gr.* ii. § 48 f. *b.* Comp. Qor. 6, 59 وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا *even a single leaf* (nom. unit.) falleth not without His knowing it.—The proverbial expression itself recurs II 14, 11, and with לא for אם 1 Ki. 1, 52.

עם]=*in conjunction with, aided by* (uncommon): cf. Dan. 11, 39.

ויפדו] *redeemed:* literally, by the substitution of another (Ew. *Hist.* iii. 51 [E. T. 36]; We.), or metaphorically? Had the former been the sense intended, the fact, it is probable, would have been stated more circumstantially, instead of its being left to the reader to infer it from a single word. פדה is the technical word used of the redemption of a life that is forfeit; but the redemption may be made by the life of an animal, or by a money payment, Ex. 13, 13. 15. 34, 20, cf. 21, 8. 30 (all JE); Nu. 18, 15. 16 (P).

47. ירשיע] הרשיע is *to pronounce* or *treat as wicked*, i.e. *to condemn* (Dt. 25, 1); hence MT. has been supposed to mean *condemned in fact* (Keil), *punished;* and in support of this rendering, the analogy of the Syr. ܐܫܪܝ prop. *to treat as guilty, to condemn*, but occasionally used in the sense of ܐܦܫܪ *to put to the worse, overcome* (Ephr. i. 325; ii. 318; *ap.* PS. col. 1213), has been appealed to. But such a usage would be quite isolated in Hebrew: and the absence of a suffix or other object to ירשיע is strongly against it here. LXX has ἐσώζετο = יִוָּשַׁע:—'And wherever he turned *he was victorious*,' a reading in every way satisfactory and suited to the context. For the sense of the *Nif.* cf. Pr. 28, 18 הוֹלֵךְ תָּמִים יִוָּשַׁע; Zech. 9, 9

[1] Or, according to others, a rhetorical application of the *partitive* sense.

צדיק וְנוֹשָׁע lit. just and *saved*, i. e. successful and victorious. The impff. denote reiteration or habit in the *past*, just as in Pr. 17, 8 etc. they denote it in *present* time. LXX οὗ ἂν ἐστράφη ἐσώζετο: on οὗ ἂν comp. 17, 34 *foot-note*.

48. ויעש חיל] lit. *made might*, i. e. displayed prowess, performed deeds of valour: Nu. 24, 18. ψ. 60, 14. 118, 15. 16.

שסהו] The ptcp. seems intended as a plural: if so, the word affords an example of the very rare form of the suffix 3 masc. הוּ־ after a *plural* noun: 30, 26 רֵעֵהוּ, Nah. 2, 4 גִּבּוֹרֵיהוּ, Hab. 3, 10 יָדֵיהוּ, Job 24, 23 עֵינֵיהוּ, Pr. 29, 18 אַשְׁרֵהוּ: Stade, p. 20 *note*, § 346ᵃ (2), and p. 355; Ew. § 258ᵃ.

49. ישוי] No doubt an alteration for אשבעל 1 Ch. 8, 33, made on the principle explained on II 4, 4; though how precisely the form ישוי arose must remain uncertain. Probably the name is a corruption of one formed similarly to אשבעל but with יהו in the second part instead of בעל; LXX Ἰεσσιουλ (Luc. Ἰεσσιου) read י immediately after ש. Perhaps, as no name אשיה 'man of Yah' was in use, a more or less similar one beginning with י was substituted. (The form with יש cannot be derived *phonetically* from one with אש, only the reverse change from *yi* to *'i* being in accordance with analogy.) Ἰεσσιου would correspond precisely to יִשִּׁיָּהוּ (for Ἰεσ- cf. יִשַּׁי Ἰεσσαι: for -ιου אֵלִיָּהוּ Ἠλειου or Ἠλιου, בְּנָיָהוּ Βαναιου 1 Ki. 2, 35, עֹבַדְיָהוּ Ἀβδειου *ib.* 18, 3 ff.).

51. בן אביאל] Read בְּנֵי אביאל, though the error is as old as LXX. But already Josephus says (*Ant.* vi. 6, 6) Νῆρος καὶ Κεῖσος ὁ Σαούλου πατὴρ ἀδελφοὶ ἦσαν υἱοὶ δὲ Ἀβιήλου.

52. וראה] frequentative: 'and Saul *would* see, etc., and *would* take him to him' = and when Saul saw . . ., he used to take him to him (*Tenses*, § 120; 148. 1: so II 15, 2. 5 etc.). וַיֹּאספהו is irregular for וַיֹּאסֵפוּ or וַיֹּאסֵף אֹתוֹ: see on 2, 16.

15. *Saul and Amaleq. Second rejection of Saul.* (*Introduction to history of David.*)

15, 1. אתי] Position as Gen. 37, 4; 48, 36 אתי שכלתם.

2. פקדתי] 'I will visit,' i. e. punish—the pf. (though unusual in

prose, except in נָתַתִּי) as Jud. 15, 3, expressing determination (*Tenses*, § 13); and פקד being construed with an accus. of the sin visited, as Hos. 8, 13; 9, 9; Jer. 14, 10. The sense *mark* (RV.), *ansehen* (Keil), is not borne out by usage: פקד means to visit *in fact*, not to observe mentally, or to 'direct one's look at' (Keil).

אשר שם וג'] שם in a military sense, as 1 Ki. 20, 12 ויאמר שימו וישימו על העיר, and שתו in ψ. 3, 7. Comp. Dt. 25, 18 אשר קרך בדרך.

3. והחרמתם] LXX, independently of καὶ Ἱερεμὶ καί, has two translations of this word, viz. καὶ ἐξολεθρεύσεις αὐτὸν and καὶ ἀναθεματιεῖς αὐτὸν καί, both pointing to וְהַחֲרַמְתֶּהוּ וְאֶת כל אשר לו (ו for ם). Though the Hebrew is poor, the combination nevertheless occurs (see on 5, 10), and as the sequel shews that the *nation*, as well as its belongings, was 'banned,' it is best to adopt it.

3b. מעולל ועד יונק] 22, 19†. מאיש ועד אשה *ib.* Jos. 6, 21. 8, 25 al.

ועד . . . מ] *from . . . even unto*, i. e. including both, as often.

4. וישמע] The *Pi'el*, as 23, 8†. So Jer. 51, 27 the Hif'il.

בטלאים] To be pointed probably טֶלָאִם, and identical with טָלָם in the 'Negeb' of Judah, Jos. 15, 24.

5. וירב] for וַיְאָרֶב, i. e. וַיַּאֲרֹב Ges. § 68. 2; 23. 2, 3; Kön. p. 390: cf. אָזִין for אַאֲזִין Job 32, 11; לְהָכִיל (as generally understood) Ez. 21, 33; מֵזִין Pr. 17, 4. The omission of א is somewhat more frequent (though rare even then) in *Qal:* 28, 24 וַתֹּמֶהוּ; II 6, 1 וַיֹּסֶף (from אסף); 19, 14 תֹּמְרוּ; 20, 9 וַתֹּחֶן; ψ. 104, 29 תֹּסֵף (from אסף).

6. On the Qenites, and their former friendly relations with Israel, see Nu. 10, 29 f. Jud. 1, 16, where it is probable that Budde (*ZATW.* 1887, p. 101) is right in reading, after MSS. of LXX, את העמלקי for את העם.

אֹסִיפָךְ] The *metheg*, shewing the ḥireq to be long, appears to indicate that the *punctuators* treated the verb as *Hif.* But the Hif. of אסף does not elsewhere occur, and the *metheg* rests, no doubt, upon a false theory as to the nature of the word. Read without metheg, it will be the impf. *Qal* אֹסֵף (as ψ. 104, 29), with

ֶ shortened to ִ when the syllable is rendered toneless by the addition of a suffix (so in the *ptcp.* הנני אֹסִפְךָ 2 Ki. 22, 20[1], אֹיְבֶךָ *ch.* 24, 5 al.; and in *Pi'el* מְאַסְּפְכֶם Is. 52, 12; אֲאַמְּצֶכָם Job 16, 5 etc.). Comp. König, p. 382 f. For the sense, cf. ψ. 26, 9.

7. מחוילה בואך שור] On Shur, see Mr. Spurrell's *Notes on the Hebrew Text of Genesis* (1887), on Gen. 16, 7. It appears to have denoted the district on the N.-E. border of Egypt, which gave its name to the מדבר שור Ex. 15, 22. Where חוילה was is uncertain. In Genesis the name denotes localities in the direction of India (2, 11) or the Persian Gulf (10, 29. 25, 18), perhaps also in Abyssinia (10, 7): in any case, too remote to define the starting-point of the defeat inflicted by Saul upon the Amaleqites. Either חוילה here is the name of a spot in or near the country of Amaleq, otherwise unknown, or we should simply (with We.) restore מִמִּצְלָם (*v.* 4): 'the error may have arisen through a reminiscence of Gen. 25, 18,' where the phrase occurs, closely resembling the one here, מחוילה עד שור אשר על פני מצרים, but where חוילה, as has just been said, appears from the context to denote a place more distant than is suitable here.

על פני] *in front of*, in geographical descriptions, commonly means *to the east of:* so Gen. *l. c.* 1 Ki. 11, 7.

9. המשנים] Explained by Kimchi (*Book of Roots*, s.v.) in the sense of שְׁנִיִּים מִבָּטֶן, i.e. young of a second birth, such as had the reputation of being superior to firstlings (see Tanḥum, quoted by Roed. in the *Thes.* p. 1451[a]). So Roed. himself (p. 1451[b]), and Keil. But the text reads suspiciously, and the position of על before הכרים (instead of before the *pair* of similar delicacies המשנים והכרים) suggests error. We. for והמשנים ועל הכרים would read הַשְּׁמֵנִים וְהַכָּרִים 'and the best of the flocks and the herds, *even* the fat ones (comp. Ez. 34, 16), and the lambs,' etc., which undoubtedly forms a better Hebrew sentence, and nearly agrees with the rendering of Pesh. Targ. (ושמיניא ופטימיא), neither of which,

[1] In the parallel passage, 2 Ch. 34, 28, in exactly the same phrase, אוֹסִיפְךָ is pointed as here, with *metheg*, i.e. as an impf. Hif.!

at least, appears to have had either משנים, or על before הכרים. כרים are mentioned in terms implying that they were a delicacy in Am. 6, 4; Dt. 32, 14.

[וכל המלאכה נמבזה ונמס אתה החרימו] מלאכה is used of cattle, Gen. 33, 14. נמבזה is a grammatical *monstrum*, originating evidently in the blunder of a scribe. The text had נבזה ונמס: the scribe began by error with the *second* word, wrote the first two letters נמ, then discovered his mistake, but not wishing to make an erasure, simply added the letters בזה. (There are similar *monstra* in Ez. 8, 16. 9, 8.) The words present, however, other difficulties. אֹתָהּ, resuming נבזה ונמס, is indeed defensible by Dt. 13, 1. 14, 6. Ps. 101, 5 al. (*Tenses*, § 197. 1, 2): and for the change of gender there are at least parallels which can be adduced (e. g. 1 Ki. 19, 11: see Ges. § 147 Rem. 1; ψ. 63, 2 בארץ ציה ועיף with Hitzig's note[1]); but the use of נמס is very strange (lit. *melted away*=diseased, consumptive?). The versions all express a synonym of נבזה—LXX *καὶ ἐξουδενωμένον*, Pesh. ܘܡܬܒܙܐ, Targ. ובסיר, Vulg. et reprobum: and there can in fact be no reasonable doubt that וְנִמְאָסָה must be restored, either for ונמס אתה or for ונמס alone (retaining אתה[2]). Indeed, AV. RV. appear both to have adopted implicitly this emendation; for 'refuse' is no rendering of נָמֵס, though it obviously expresses נִמְאָס (Jer. 6, 30 *marg.*) or נִמְאָסָה. The omission of the art. with the ptcp., after a subst. defined by it, is a further difficulty. The text as it stands expresses the sense 'But all the מלאכה, *being* vile and refuse, they banned[3]:' but this contradicts the context; for *some* of the מלאכה

[1] 'The fem. termination of the adj., once used, can in a way operate forwards, so that the second adj. is left in the simplest, most immediate form.'

[2] Which is expressed by Pesh. Targ. LXX (Luc.), Vulg., and as stated above is fully defensible.

[3] So ψ. 18, 18; 92, 12 נֹקְמִים עלי מרעים against those who rise up against me (as) evil doers; 143, 10 רוחך טובה thy spirit (being) good; Jer. 2, 21[b] (text doubtful). The adj. without the art. forms a species of predicate: cf. on 2, 23. (II 6, 3[b] is corrupt: but even were it not so, the grammatical rendering 'drave the cart, being a new one' would be consistent with the context, which, in the case of the phrase here, is just what is not the case.)

was good, and was spared. The sense demanded by the context, viz. 'but *such of* the מלאכה *as* was vile and refuse they banned,' requires either the *presence* of the art. in both cases, or its *absence* in both.

11. ויחר לשמואל] Dr. Weir: 'LXX ἠθύμησε, Vulg. conturbatus est, Syr. ܐܬܚܒܠ, Bunsen, *Bibelwerk*, "ward unmuthig," referring to Gen. 45, 5 אל תֵּעָצְבוּ ואל יחר בעיניכם כי מכרתם אתי, and II 6, 8 ויחר לדוד על אשר פרץ י״י פרץ בעזה (LXX ἠθύμησε). The LXX must have read וַיֵּמַר, and yet וַיֵּרַע would seem much more suitable. Keil makes ויחר mean here "wrath at the frustration of God's purpose in raising up Saul to be king." But comp. *v.* 35. 16, 1. *Perhaps we ought to read* וַיֵּצֶר (comp. the instances in which ארץ seems to have taken the place of אֹרַח, *Academy*, iv. p. 251 [ψ. 67, 5. 116, 9. 143, 10]). So also in II 6, 8. The AV. translates there *was displeased* and here *was grieved:* but not so elsewhere. חרון is always *wrath.* For ויצר comp. 28, 15. II 1, 26. Gen. 32, 8 etc.' Comp. below on II 6, 8; and see also Jon. 4, 1.

12. וישכם לקראת] In thorough analogy with Hebrew usage (see on 6, 13). LXX, Vulg. express וילך, which Th. declares to be a 'necessary' insertion: but the renderings of these versions are merely accommodations to the idiom of a different language. See besides Ct. 7, 13 נשכימה לכרמים; and Ges. *Thes.* p. 1406[b] (referred to by We.).

והנה] without the suffix, as 16, 11. But the ptcp. מציב '*is* setting up' does not agree with the sequel (which states that Saul had *left* Carmel): and doubtless הִצִּיב '*hath* set up' must be read (so LXX ἀνέστακεν).

יד] lit. *hand*, i. e. sign, monument, trophy of the victory: II 18, 18.

14. הזה] See on 14, 29.

15. אשר] אשר is *a link*, bringing the clause which it introduces into relation with what precedes: here the relation is a causal one, *in that, forasmuch as:* 20, 42. 26, 23[b]. Gen. 30, 18. 31, 49. 34, 13 (cf. on II 2, 5): elsewhere, אשר may be resolved into the expression of a consequence, *so that*, as Gen. 13, 16; 22, 14; 1 Ki. 3, 12. 13; 2 Ki. 9, 37.

16. הרף] Dr. Weir thus appositely illustrates the usage of this word: 'Dt. 9, 14 הרף ממני ואשמידם. *ch.* 11, 3 הרף לנו שבעת ימים. II 24, 16 הרף ידך. ψ. 37, 8 הרף מאף. 46, 11 הרפו ודעו.'

הלילה] *the* night (that is just past)=*last* night. Elsewhere always of the coming night, as Gen. 19, 5; 30, 15 etc.: comp. on 14, 34.

ויאמרו] Qri ויאמר, a necessary correction. The opposite of the variation noted on 13, 19. See *Ochlah we-Ochlah*, No. 120 (eleven instances of ו at the end of a word כתיב ולא קרי cited: among them Jos. 6, 7; 9, 7; 1 Ki. 12, 3. 21; 2 Ki. 14, 13).

17. 'Though thou art little in thine own eyes, art thou not head of the tribes of Israel? And Jehovah hath anointed thee to be king over Israel' (i.e. thou art in a position of authority, and oughtest to have restrained the people).

18. עד כלותם אתם] 'Until *they* consume them' cannot be right. Either עַד כַּלּוֹתְךָ אֹתָם (Jer. 9, 15=49, 37) must be read (with LXX, Pesh. Targ.), or אֹתָם must be omitted (with the Vulg.), as having arisen by some confusion out of the preceding -תם. עַד־כַּלּוֹתָם 'until (one, people) consume them' is the more idiomatic usage: 1 Ki. 22, 11 תְּנַגַּח אֶת־אֲרָם עַד־כַּלּוֹתָם; ψ. 18, 38.

19. וַתַּעַט] for וַתָּעָט from עוט: Ges. § 72 Rem. 9; Stade, § 549f.

20. אשר] stands as the equivalent of כי, after ראה 18, 15; after ידע Ex. 11, 7. Ez. 20, 26 (unusually in Ezek.; see Hitz.). Qoh. 8, 12; after השביע 1 Ki. 22, 16; and=כי *recitativum* (2, 16), as here, II 1, 4 (cf. 2, 4), ψ. 10, 6? Neh. 4, 6 (most probably)[1].

22. להקשיב] The inf. cstr. with ל, as the subj., as Is. 10, 7b; ψ. 118, 8. 9; Qoh. 7, 2. 5; Pr. 21, 9 טוב לשבת על פנת גג מאשת מדונים ובית חבר (contr. 25, 24).

23. מרי] 'oftenest in Ezek. (2, 5 etc. כי בית מרי המה). Is. 30, 9 עם מרי הוא. Nu. 17, 25 בני מרי. Dt. 31, 27 את־מריך ואת־ערפך הקשה' (Dr. Weir).

און] Signifying, in particular, idolatry, as Nu. 23, 21 לא הביט און בישראל.

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[1] In late Hebrew אשר appears as = *quod* with greater frequency: Dan. 1, 8 *bis*, Qoh. 5, 4 ... טוב אשר (contrast Ru. 2, 22 כי). 7, 29. 9, 1; and especially in Est. Neh. (*passim*).

הַפְצַר] in pause for הַפְצֵר, as constantly in verbal forms, as וַיֵּלֶךְ, הָשַׁב, הֵחֵז: (Is. 18, 5), etc., and occasionally in nouns, as מָבָאֵל: Is. 7, 6 for מְבָאֵל (cf. Ezr. 4, 7), אָצֵל Zech. 14, 5, אָצֵל: 1 Ch. 8, 38 (*v.* 37 אָצֵל): Ew. § 93[a], Stade, § 107[a]. הַפְצֵר is the abs. inf. Hif. almost with the force of a subst.: cf. הַשְׁמֵד Is. 14, 23, הוֹכֵחַ Job 6, 25, הַמְשֵׁל 25, 2 (Ew. § 156[c]). The form, with a substantival force, is rare in Biblical Hebrew; but one nearly the same (הָבְקֵר) is common in the Mishnah: Siegfried and Strack, *Lehrbuch der Neuhebräischen Sprache* (1884), § 55[b].

וימאסך] יִ· in answer to כִּי, as *v.* 26. Hos. 4, 6 edd. (but not Baer); cf. Nu. 14, 16. Is. 45, 4. 48, 5 al.: *Tenses*, § 127 γ.

ממלך] 'from king'='from being king:' cf. the fuller form in 26[b], and the alternative מִמְּלֹךְ in 16, 1. So וַיִּסְרָהָ מִגְּבִירָה 1 Ki. 15, 13.

28. ממלכות] The usual word is מַמְלָכָה: but the form מַמְלָכוֹת (from [מַמְלָךְ]) occurs besides, II 16, 3. Hos. 1, 4. Jer. 26, 1. Jos. 13, 12. 21. 27. 30. 31†. Cf. מלאכות Hag. 1, 13† from מַלְאָךְ: Stade, § 304[e]. We., observing that the form never occurs in the *absolute* state, questions the originality of the pronunciation expressed by the *plena scriptio*, and would restore everywhere מַמְלָכָת.

מעליך] *from off thee:* 1 Ki. 11, 11[b]. For the figure, cf. על Is. 9, 5.

29. נצח ישראל] Probably *the Glory of Israel.* The root נצח appears only in certain derivatives in Hebrew, the manner in which they are related is apparent only in Aramaic. נְצַח in Syriac is properly *splenduit*, hence the adj. ܢܨܝܚܐ = λαμπρὸς Apoc. 22, 16; but in the *Pe'al* (= Heb. *Qal*), and more especially in the *Ethpa'el*, it usually appears with the derived sense of *inclaruit*, *celebris evasit*, and so *victoriam adeptus fuit*, *triumphavit* (cf. Dan. 6, 4): similarly the subst. ܢܨܚܐ = *victory* (e.g. Jud. 15, 18 = תשועה), and the corresponding נצחנא in the Targg. as Jud. 7, 18 ונצחנא על ידי גדעון 'and *victory* by the hands of Gideon;' ψ. 35, 23 מרי נצחני 'the lord of my *victory*.' In Heb. נצח has certainly a sense allied to this in the late passages, Lam. 3, 18; 1 Ch. 29, 11[1]; and the expression

[1] Doubtfully in Hab. 1, 4 (AV. but not RV.). The sense of the root in

here used is doubtless intended to characterize Jehovah as the *Glory* or *Splendour* of Israel. Similarly the Versions, but leaning somewhat unduly to the special (and derived) sense of *victory:* Pesh. ܝܫܪܝܠ the Illustrious *or* Triumphant one of Israel; Targ. מרי נצחוניה דישראל the lord of Israel's victory; Vulg. Triumphator (no doubt from Aq. or Symm., though their renderings have not been here preserved): so Rashi נצחונו של ישראל. AV. (from Kimchi חזקם וכחם) *strength:* but this sense rests upon no philological foundation, and is merely conjectured from some of the passages in which נצח occurs, and where such a rendering would satisfy a superficial view of the context. Ges. Ke. render *fiducia*, comparing نَصَحَ *purus, sincerus, fidelis fuit* (used of sincerity towards God, Qor. 9, 92, or well-wishing toward men, 28, 11. 19). But it is doubtful if this sense of the Arabic root is sufficiently pronounced and original to justify the definite sense of *confidence* being attached to the Hebrew נצח [1].

כי לא אדם הוא להנחם] Cf. Nu. 23, 19. Contrast here *vv.* 11. 35: as Le Clerc (quoted by Th.) remarked long ago, the *narrative* is expressed *ἀνθρωποπαθῶς*, the *prophecy θεοπρεπῶς.*

32. מעדנת] An (implicit) accus. defining the *manner* in which Agag advanced, i. e. an adverbial accusative: cf. במח *in* confidence (12, 11 al.), מישרים, מישור *in* uprightness (poet.): other examples in Ew. § 279c. The sense, however, is not certain. (*a*) The most obvious rendering is *delicately, voluptuously:* cf. עֲדִינָה *luxurious*, 'given to pleasures,' LXX *τρυφερά*, Is. 47, 8. שָׁנִי עִם עֲדָנִים II 1, 24. ψ. 36, 9 נחל עדניך LXX *χειμάρρους τῆς τρυφῆς σου.* Neh. 9, 25 וישמינו ויתעדנו LXX *καὶ ἐτρύφησαν* [2]. So Targ.[3] Symm. We. (*b*) Others

Aram. explains LXX *ἰσχύσας* in Is. 25, 8, and St. Paul's more explicit *εἰς νῖκος* [so also Aq. Theod. in Isaiah] in the quotation, 1 Cor. 15, 54.

[1] נצח in Is. 63, 3. 6 is a different word altogether (though identified by Kimchi, AV.), being connected with the Arab. نَضَحَ *to sprinkle;* see Ges. *Thes.*

[2] Comp. מעדנים *dainties* Gen. 49, 20. Lam. 4, 5 האכלים למעדנים.

[3] מסנקא (see Dt. 28, 54 Onq.). *Hilari animo* (Ge. Ew. Ke.) gives the word a turn which is foreign to the root from which it is derived. Vulg. *pinguissimus* [*et tremens* of the Clementine text is a doublet, derived from the Old Latin, and omitted by all the best MSS.] is based probably on Symm. *ἁβρός.*

compare מַעֲדַנּוֹת in Job 38, 31, which can scarcely be explained otherwise than by metathesis from מעגדות *bands:* hence, here, *in fetters.* So Kimchi. (*c*) LXX render τρέμων, whence Lagarde very cleverly, merely by a change of punctuation, suggests מְעֹרַגִּית (of the same form as אָחֹרַנִּית *backwards*, קָדֹרַנִּית *mourningly*) *totteringly.* It is safest, on the whole, to acquiesce in (*a*). (Th. נִרְעָשׁ(ו)—a term which might be applied to a *mountain* quaking, but not to a *man.*)

אכן סר מר המות] אכן in an exclamation, with asseverative force, as Gen. 28, 16 אכן יש י״י במקום הזה; Ex. 2, 14 אכן נודע הדבר. It is a stronger word than אַךְ, which is also used somewhat similarly (see 16, 6).

מר] a subst. *bitterness*, as Is. 38, 15 על מר נפשי. סר *is departed, gone by*, as Am. 6, 7 וסר מרזח סרוחים; and Is. 11, 13 of a state of feeling (קנאה). LXX, Pesh. omit סר, expressing merely the platitude, Surely death is bitter! (In LXX εἰ οὕτω implies the misreading of אכן as הֲכֵן.)

33. מנשים] Jud. 5, 24.

וישסף] Only here. Aq. Symm. διέσπασεν, Vulg. *in frusta concidit*, Targ. Pesh. פשח (LXX more generally ἔσφαξεν). Of the general sense intended by the narrator there can be no doubt: but whether the word used by him has been correctly handed down may be questioned. Etymologically שסף stands isolated: the Syriac שְׁסַף *fidit* (Roed. in *Thes.*) does not correspond phonetically. Should we read וַיְשַׁסֵּע (Jud. 14, 6 al.)?

The חֵרֶם, referred to in this chapter, is perhaps best explained by Ewald in his *Antiquities of Israel*, pp. 101–106 [E. T. 75–8][1]. The word itself is derived from a root which in Arabic means *to shut off, separate, prohibit* (حَرَمَ), whence the *ḥaram* or sacred territory of the Temple of Mecca, and the *ḥarim* (حَرِيمٌ), the secluded apartment of the women, applied also to its occupants, i.e. the 'harem[2].' In Israel, as in Moab, the term was used of

[1] See also the art. 'Bann' in Riehm's *Handwörterbuch des Bibl. Altertums* (1884); and Dillmann's note on Lev. 27, 28 f.

[2] Also حَرَامٌ *ḥarām*, sanctuary (as in the title *Ḥarām 'es-Sherīf*, or noble

separation or consecration to a deity. Mesha in his Inscription states how, on the occasion of his carrying away the 'vessels of Yahweh' from Nebo, and presenting them before his god Chemosh, he 'devoted' 7000 Israelite prisoners to ''Ashtor-Chemosh[1].' Among the Hebrews, the usage was utilized so as to harmonize with the principles of their religion, and to satisfy its needs. It became a mode of secluding and rendering harmless anything which peculiarly imperilled the religious life of either an individual or the community, such objects being withdrawn from society at large and presented to the sanctuary, which had power, if needful, to authorize their destruction. The term occurs first in the old collection of laws called 'The Book of the Covenant' (Ex. 20, 23 —*ch.* 23), Ex. 22, 19 with reference to the Israelite who was disloyal to Jehovah (זֹבֵחַ לֵאלֹהִים יָחֳרָם בִּלְתִּי לַיהוָה לְבַדּוֹ)[2]. More commonly we read of its being put in force against those outside the community of Israel: thus it is repeatedly prescribed in Deuteronomy that the cities and religious symbols of the Canaanites are to be thus 'devoted' to the ban; and the spoil of a heathen city was similarly treated, the whole or a part being 'devoted' or 'banned' according to the gravity of the occasion (Dt. 7, 2. 25 f. 20, 16–18). Instances of the חרם, as exemplified historically, are recorded in Nu. 21, 2 f. (after a *vow*). Dt. 2, 34. 3, 6. Jos. 6, 17–19 (the

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Sanctuary, applied to the area enclosing the 'Dome of the Rock' at Jerusalem, on which the Temple formerly stood); and مُحَرَّم *muḥarram*, the sacred (first) month of the Arabs, in which it was forbidden to carry on war.

[1] Lines 14–18 ויאמר לי כמש לך אחו את נבה על ישראל ואהלך בלילה ואלחם בה מבקע השחרת עד הצהרם ואחזה ואהרג כלם שבעת אלפן גברן ומבנן וגברת ובנת ורחמת כי לעשתר כמש החרמתה ואקח משם א[ת כ]לי יהוה ואסחב הם לפני כמש 'And Chemosh said to me, Go, take Nebo against Israel. And I went by night, and fought [the conjug. is = the Arabic VIII] against it, from the break [Is. 58, 8] of morn until noon, and I took it, and slew them all, 7000 men, and sons [text here doubtful], and women, and daughters, and maidservants [see Jud. 5, 30], for I had *devoted* it to 'Ashtor-Chemosh, and I took thence the vessels [so Renan, who doubts here the reading אראלי (Ez. 43, 15. 16)] of Yahweh, and I dragged them before Chemosh.' (On the deviations from Smend and Socin's text see Clermont-Ganneau, *Journ. As.*, Jan. 1887.)

[2] Comp. Dt. 13, 13–18 (the idolatrous city in Israel).

whole spoil was here made *ḥērem* or 'devoted:' a part of this *ḥērem* was afterwards secreted by Achan, as it was reserved by Saul on the occasion to which the present chapter refers). 8, 2. 26 al. Here, it appears to be put in force, exceptionally, against an *external* political enemy of Israel[1].

16, 1–13. *David anointed by Samuel at Bethleḥem.*

16, 1. ראיתי . . . לי] Gen. 22, 8.

2. ושמע שאול והרגני] II 12, 18 would support the construction that treated these words as under the government of איך (*Tenses*, § 115, p. 156), though they might in themselves be construed independently (*ib.* § 149: Gen. 44, 22 ועזב את־אביו ומת).

לזבח ליי״ באתי] Note the order: Gen. 42, 9. 47, 4. Nu. 22, 20. Jos. 2, 3; Jud. 15, 10; *ch.* 17, 25. 28b.

3. בזבח] Unless לזבח should be read (as *v.* 5), ב will have the so-called 'eventual' force, 'shalt call him (so that he may be) *at* the sacrifice:' cf. Hos. 12, 7 ואתה תשוב באלהיך shalt return (so as to rest) *in* thy God, ψ. 17, 12 Delitzsch.

אשר אמר אליך] אמר = *to name, designate*, as Gen. 22, 2b. 9. 26, 2; 43, 27; II 6, 22; 2 Ki. 6, 10.

4. ויחרדו . . . לקראתו] See on 6, 13.

ויאמר] sc. הָאֹמֵר. When the verb appears in Heb. without a subject expressed, the implicit subject is—not *one*, as in English or French—but *the cognate participle* הָאֹמֵר. The explanation is

[1] In AV. the verb החרים is generally rendered *utterly destroy* and the subst. חרם *accursed thing;* but these terms both express secondary ideas, besides having the disadvantage of being apparently unrelated to each other: in RV. by the uniform use of *devote* and *devoted thing*, in the margin, if not in the text (for 'utterly destroy,' with marg. '*Heb.* devote,' has been retained in the text where the reference was to *persons*), the idea attaching to the Hebrew is more clearly expressed, and the connexion between the different passages in which the word occurs is preserved. It is a conjecture of Stade's (*Gesch.* i. 490) that the חרם was in its origin associated with a vow; in the hope of securing the aid of a deity, the spoil of the city to be attacked was dedicated beforehand to him. However, in the OT. itself, it is spoken of in terms which imply that it was resorted to, as a rule, unconditionally (so already, in particular, Ex. 22, 19).

confirmed by the fact that cases occur in which the cognate participle is actually expressed, Dt. 17, 6 ימות המת. 22, 8 פן יפל הנפל. II 17, 9 ושמע השמע. Is. 28, 4 אשר יראה הראה אתה. Ez. 18, 32 במות המת. 33, 4 ושמע השומע את קול השופר. The idiom is already rightly explained by the mediaeval Jewish grammarians, as Ibn Ezra[1], e. g. on Gen. 48, 1 ויאמר ליוסף (the stock example of the idiom) sc. הָאֹמֵר; Is. 8, 4 ישא sc. הַנִּשָּׂא; Am. 6, 12 אם יחרוש בבקרים sc. הַחֹרֵשׁ, and constantly; Kimchi on 1 Ki. 22, 38 וישטף השוטף כמו ויאמר ליוסף[2]. Comp. Ew. § 294[b] (2), Ges. § 137. 3 (where, however, the explanation given is inadequate).

שלם בואך] The interrogation being indicated by the tone of the voice (cf. on 11, 12). So, with the same word, II 18, 29. 2 Ki. 9, 19. There is no occasion, with Grätz, *Die Psalmen*, p. 116, to restore הֲ. Lit. 'Is thy coming *peace?*' the abstract *peace* being used in preference to the concrete *peaceable*. So often, as 25, 6 ואתה שלום וביתך שלום. On the principle involved see *Tenses*, § 189, and comp. Delitzsch's note on Job 5, 24 (ed. 2).

5. התקדשו] Cf. Ex. 19, 10. 22.

6. אך] So often, in an exclamation, to add force to the expression of a conviction (not necessarily a true one): Gen. 44, 28; Jud. 20, 39; *ch.* 25, 21; Jer. 10, 19; ψ. 58, 12. 62, 10 al.

7. גְּבֹהַּ] The adj. as a neuter, with the force of a subst.: cf. גָּדֹל Ex. 15, 16; קָדֹשׁ ψ. 46, 5.

אשר יראה האדם] LXX expresses in addition [3] יראת יהוה, which must have fallen out accidentally. For אשר, כַּאֲשֶׁר must be restored; the passages in which אשר may be rendered *as* (Jer. 48, 8. ψ. 106, 34[4]) are not parallel in form to the one here.

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[1] Who, however, is apt to extend unduly the principle involved. Comp. Friedländer, *Essays on the Writings of Ibn Ezra*, p. 134; W. Bacher, *Abraham Ibn Ezra als Grammatiker* (Strassburg, 1882), p. 143[e].

[2] And similarly with the plural, as Is. 2, 20 אשר עשו לו sc. הָעֹשִׂים.

[3] ὁ θεός, which however answers to יהוה in the following clause.

[4] Where אשר is properly *that which*, and may be so rendered. But the writer cannot have intended here to say that 'God seeth not *that which* man seeth!' In Is. 54, 9, Jer. 33, 22 the construction is doubtful: but the sense *that which*, as the direct object of a verb, is excluded by the following כן.

לעינים] עינים of the *look* or *appearance*, as Lev. 13, 5; and in the sing. *ib.* 55. Nu. 11, 7.

11. והנה] without the suffix, as the subject referred to immediately precedes.

נָסֹב] usually explained as meaning to *sit round* the table or divan. Dr. Weir writes: 'LXX *οὐ μὴ κατακλιθῶμεν*, Vulg. non discumbemus, Targ. נְסַתְּחַר *surround*, which is used in the Targ. of sitting at meat, ψ. 1, 1. 26, 4. 5. Gen. 27, 18 = שְׁבָה [and in the Af'el, *ch.* 20, 5. 24. 25]. In all these passages it corresponds to the Heb. ישב. Syr. ܢܬܦܢܐ ‖ *I will not return.* סבב is nowhere else used in the sense supposed. Perhaps we might read נֵשֵׁב.'

12. עם יפה עינים] So 17, 42: but the expression is very remarkable and anomalous. It is contrary to usage or analogy for עם to be used with an adverbial force (Ew. § 352[c]; Keil; AV. 'withal'): if the text be sound, יָפֶה must be a neuter adj., like נבה in *v.* 7: 'together with beauty of eyes.' Grätz suggests עֵלֶם (17, 56) for עם: so also Max Krenkel in the *ZATW.* 1882, p. 309.

16, 14–23. *First account of David's introduction to Saul. David is brought into attendance upon the king for the purpose of soothing him, during his fits of madness, by his minstrelsy, and is made his armour-bearer.*

14. ובעתתו] The pf. with *waw* conv. (not simple *waw*) with a freq. force (cf. 15 *end*, the ptcp.). The word (which is a strong one) only occurs here and *v.* 15 in prose[1], being elsewhere confined to poetry—chiefly the Book of Job.

רוח י״י] 'רוח י״י as good spirit is opposed to רוח מאת י״י or רוח אלהים as evil spirit. This distinction is strictly maintained in MT.: only 19, 9 would form an exception, but there רוח אלהים should doubtless be read with LXX for רוח י״י' (We.).

16. יאמר וגו׳] 'Let our lord, now, command, thy servants are before thee, let them seek,' etc. The roughness and abruptness of the Heb. (which is *concealed* in RV.) is extreme: LXX, in far better

[1] Except the Nif., which is found in *late* Hebrew (thrice).

accord with the usual form of a Hebrew period, express יאמְרוּ־נָא עֲבָדֶיךָ לְפָנֶיךָ וּבַקְשׁוּ. יאמרו was probably written originally יאמר (see Introd.); and אדנו, when first inserted, was intended to be taken as a vocative: but יאמר being ambiguous, it was taken actually as a nom., and so the pronunciation יאמַר fixed (in lieu of יאמֵר).

ידע מנגן בכנור] 'knowing, as a player with the harp' (cf. Ew. § 285[e]). A particular case of the principle by which, in Hebrew syntax, one verb appears as supplementing or completing the sense of another (on 2, 3). In *v.* 18 ידע is construed with an infinitive. For ידע, as denoting technical skill, cf. 1 Ki. 9, 27 יודעי הים, Am. 5, 16 יודעי נהי, 1 Ch. 12, 32 יודעי בינה לעתים, Is. 29, 11.

ונגן בידו] To specify in detail the instrument or means by which an action takes place, even though to our mode of thought it may appear superfluous, is very Hebraic: LXX בכנורו is anything but an improvement. See *v.* 23. 18, 10. 19, 9; also such phrases as שרף באש, etc.

17. מיטיב לנגן] Ez. 33, 32 ומטב נגן; Is. 23, 16 הטיבי נגן.

18. נבון דבר] LXX σοφὸς λόγῳ, Vulg. prudentem in verbis, i. e. clever, capable in speech. (*Ready in speech, eloquent*, is איש דברים Ex. 4, 10.) Cf. Is. 3, 3 : נָבוֹן לָחַשׁ clever in enchantment.

20. חמור לחם] If the text be correct, this will mean an ass *laden with* bread. But the expression 'an ass of bread' is peculiar; and as elsewhere לחם is regularly numbered (by loaves), it is quite possible that חמור is a corruption of חמשה or עשרה, LXX γομορ i. e. עמר[1] favours the latter—ש and מ in the old character are very similar.

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[1] See Ex. 16, 36 LXX: so Γοθονηλ = עתניאל, Γοθολια = עתליה, Γαζα = עזה, Γομορρα = עמרה, Σηγωρ or Ζογορ (Jer. 48 [31], 34) = צוער, Γαι = העי (Ai), Γαιβαλ = עיבל, Φογωρ = פעור, Βεελφεγωρ = בעל־פעור, Χοδολλογομορ and Θαλγα = כרלעמר and תדעל (Gen. 14, 1), Ῥαγαυ (Gen. 11, 18. Luke 3, 35) = רעו, Ῥαγουηλ = רעואל, Γοφερα and Σωγαλ = עפרה and שועל (*ch.* 13, 17), Γαιδαδ = עירד (Gen. 4, 18), Γεφαρ (Γαφερ, Γαιφαρ) = עיפה (Gen. 25, 4. 1 Ch. 1, 33 [cf. 2, 46. 47]. Is. 60, 6): add Gen. 36, 2 צבעון Σεβεγων, 14 יעלם Ἰεγλομ, 23 עלון Γωλων, עיבל Γαιβηλ, 35 עוית Γεθθαιμ (so 1 Ch. 1, 46), 40 עלוה Γωλα; Nu. 1, 8 צוער Σωγαρ; 33, 35 al. עציון גבר Γεσσιων (Γασιων) Γαβερ, 44. 45 עיי(ם) Γαι, 46 עלמון Γελμων; Jos. 15, 59 מערת Μαγαρωθ; 19, 11 מרעלה Μαραγελδα; 21,

22. עמד לפני] עמד לפני is an idiom denoting *to be in attendance upon* one, to wait one's bidding: 1 Ki. 10, 8 of the servants of Solomon: *ib.* 17, 1. 2 Ki. 3, 14 of Elijah and Elisha as the ministers of Jehovah: elsewhere it is applied technically to the *priest* as in attendance upon *Jehovah*, Dt. 10, 8. Ez. 44, 15; and to the *Levite* as in attendance upon the *people*, Nu. 16, 9. Ez. 44, 11.

23. Notice the series of perfects with *waw* conv. expressing what happened *habitually*, and represented rightly in the versions (impff. in LXX, Vulg.; ptcpp. in Targ. Pesh.). ורוח לי as Job 32, 20†.

רוח הרעה] הרעה is an adj. (not a subst. in the gen.) as appears (1) from the analogy of 15b. 16b; (2) from the fact that הרעה is not used as a qualifying genitive. Comp. above, on 12, 23. For the conception of the רוח רעה, cf. Jud. 9, 23.

17, 1—18, 5. *Second account of David's introduction to Saul. David, a shepherd youth from Bethlehem, attracts the king's attention by his victory in single combat over Goliath.*

17, 1. שוכה] LXX Σοκχωθ. A geographical ground in all probability underlies this plural: see We.'s note.

אשר ליהודה] Cf. 1 Ki. 19, 3; 2 Ki. 14, 11 (of Beersheba);

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18 עלמון Γαμαλα [1 Ch. 6, 45 (60) עלמת Γαλεμεθ]; 1 Ki. 5, 11 (4, 27) איתן Γαιθαν (עיתן or ניתן?); 16, 28 Γαβουζα (of Asa's mother עזובה in an addition to MT.; not with Γ 22, 42. 2 Ch. 20, 31); 1 Ch. 1, 9 רעמה Ῥεγμα; 4, 9 יעבץ Ἰγαβης (also ὡς γαβης for בעצב); 2, 47 שעף Σαγαε (Al. Σαγαφ); 4, 14 עפרה Γοφερα; 9, 4 עותי Γωθει; 42 עלמת Γαμελεθ; *ib.* עומות Γαζαωθ (but not so 8, 36. 12, 3. 27, 25); 11, 32 הערבתי Γαραβαιθθι. In Arabic, the soft and hard sounds of ע are distinguished by a diacritical point (ع, غ): in Hebrew, though no such sign has been adopted, it is clear, from the transliteration of LXX, that ע had in some words a harder and stronger sound than in others (comp. Stade, § 63c). According to Lagarde (*Orientalia*, II. 1880, p. 37, *Mittheilungen*, i. 196 f., ii. 76), the LXX in representing by Γ were guided by an explicit tradition concerning the pronunciation. This is highly probable, and confirmed, at least in many cases, by the corresponding forms in Arabic (with غ, not ع). Can it, however, be shewn to be probable that in *all* cases of ע=γ the corresponding word (or root) in Arabic would have غ, and not ع? The subject is one which invites further investigation, though this is not the place in which to pursue it further.

1 Ch. 13, 6 (of Qiryath-yearim): also אשר לפלשתים 1 Ki. 15, 27. 16, 15; אשר לצידון *ib.* 17, 9: Jud. 18, 28. 19, 14. 20, 4.

3. The ptcpp. describe the *continuous* position of the parties during the incidents about to be related.

4. איש הבנים] i. e. the man of the *μεταίχμιον*, who came forward as the *μεσίτης* to bring the warfare to a close. Kimchi: לפי שהיה יוצא יום יום בין שתי המערכות נקרא איש הבנים [1].

גלית] The same fem. termination occurs in other old Semitic (mostly Canaanitish) names: אֲחֻזַּת (m.) Gen. 26, 26 (Philistine); בָּשְׂמַת (f.), מַחֲלַת (f.), בָּכוֹרַת (*ch.* 9, 1), גְּנוּבַת (1 Ki. 11, 20—perhaps Edomite), נחת and מנחת Gen. 26, 13. 23; and in Nabataean, Euting, *Nabatäische Inschriften*, pp. 73, 90–2, as חרתת (=Ἀρέτας 2 Cor. 11, 32), בגרת (m.), נויאת (f.), מנעת (m.), מרת (m.), עבידת (m.), al. (several of these similarly in Arabic) [2].

5. In MT. the giant's weapons of defence are of bronze, those of attack are of iron. Here there is undoubtedly a consistency, which is badly disturbed in LXX (We.).

6. ומצחת] ומצחות (We.) is preferable.

וכידון וג׳] Keil quotes appositely (from Bochart) Il. 2. 45 al. ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον. כידון = *javelin:* see *v.* 45 and Jos. 8, 18.

7. וחץ] Read, with the Qri, and the parallel, II 21, 19, וצץ, i. e. *and the shaft.*

8. ברו לכם] In all probability this is an error for בחרו לכם (as 1 Ki. 18, 25. Jos. 24, 15: and בחר לך II 24, 12‖). ברה in Heb. means *to eat food:* and the meaning *select, choose*, is not substantiated for it by either Arabic or Aramaic. (The same suggestion is made by Dr. Weir.)

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[1] Some of the Jews imagined fancifully that the word described Goliath's mixed parentage: Lagarde's *Prophetae Chaldaice*, p. xvi (from the margin of the Cod. Reuchl.): תרגום ירושלמי. גנרא פולומרכא (πολέμαρχος) דאיתיליר מבני תרתי גניסן מן שמשון רהוה מן שיבט דן ומן ערפה דהות מן בני מואב גלית שמו. (גניסין pl. of גניס = γένος.) The same tradition probably underlies the Vulg. *vir spurius.*

[2] And in many names of *places*. Comp. *Tenses*, § 181 *note*.

12–31. We here reach the first of the considerable omissions in LXX as compared with MT. These verses are not in cod. B; and though they are supplied in cod. A, they form no part of the original and genuine LXX. This may be inferred from the different style of the translation, which (1) adheres more closely to the existing MT. than is the case in the book generally; (2) deviates in the rendering of particular words, as *κοιλὰς τῆς δρυὸς* 16 against *κοιλὰς* 'Ηλα 21, 9; *μεσαῖος* 23 instead of *δύνατος* 4 for איש הבנים, *Γολιαθ ὁ Φιλιστιαῖος ib.* against *Γολιαθ ὁ ἀλλόφυλος* 21, 9. 22, 10; comp. also in the allied passage *vv.* 55–8 *ἄρχων τῆς δυνάμεως* for שר הצבא against *ἀρχιστρατηγὸς* 12, 9. 14, 50. 26, 5: *ἐστηλώθη* 16 against *κατέστη* (see 3, 10. 10, 19. 23. 12, 7. 16) is of less weight, as it may have been chosen on account of the particular sense of ויתיצב, and recurs in a similar context II 23, 12.

12. הזה] Contrary to grammar, as well as unsuitable. '*This* Ephraimite' would be האיש האפרתי הזה: but the word *this* is out of place,—for the paraphrase (Vulg.) *de quo supra dictum est* is inadmissible. Perhaps it is an error for הָיָה (Pesh.: so Dr. Weir, comparing II 4, 4), though in point of fact no verb is required (see 25, 2. 1 Ki. 11, 26). The verse in itself is superfluous after *ch.* 16, and only stands here as introducing a narrative originally unconnected with *ch.* 16: hence it is not impossible that הזה is merely a late and unskilful insertion made with the view of identifying the איש אפרתי here mentioned with ישי of *ch.* 16.

בא באנשים] The text was already the same, when the translation of cod. A was made: but 'and the man in the days of Saul was aged, *entered in among men*'—which is the only rendering that is justifiable—affords no intelligible sense. The most obvious correction is the omission of בא (Hitzig); זקן באנשים will then mean 'aged among men.' Grätz after Pesh. would read בא בַּשָּׁנִים 'entered into years' (so LXX (Luc.) *ἐληλυθὼς ἐν ἔτεσιν*). Against the first, We. argues that the parallels היפה בנשים (Ew. § 313c), *ἐσθλὸς ἐν ἀνδράσιν* etc. are incomplete, זקן not expressing a *distinction* among things in other respects similar, as יפה and *ἐσθλὸς* do. Against the second proposal is the fact that the phrase in use is always זקן בא בימים

(Gen. 18, 11. 24, 1. Jos. 13, 1. 23, 1 (cf. 2). 1 Ki. 1, 1†). In face of this constant usage, it is extremely questionable whether בא בשנים can be regarded as a legitimate and idiomatic alternative for בא בימים. In a choice of difficulties, that attaching to זקן באנשים is, perhaps, the slighter: and in this, on the whole, it will be the safest to acquiesce.

13. הלכו . . . וילכו] One of the two verbs is superfluous. The theory (Ew. § 346[1]) that הלכו is annexed for the purpose of giving וילכו the force of a plupf., is artificial and contrary to analogy. No other example of such a usage occurs in OT., cases of resumption, after a *long* intervening clause, being readily intelligible, and resting upon a different footing: e.g. Dt. 4, 42 וגם; 18, 6 ובא; Jer. 34, 18–20 ונתתי, etc. הלכו here may be due to a copyist's eye having glanced by error at the following verse, where the word occurs (rightly) between the same words.

14. הוא] Gen. 2, 14; 9, 18 etc.: *Tenses*, § 199.

15. הלך ושב] 'Speaker's Comm. "was gone," quite arbitrarily' (Dr. Weir). *Was gone* would be expressed, of course, by ודוד הָלַךְ וָשָׁב (see 9, 15): the participles can only be meant to describe David's *custom* at the time. The verse is no doubt an addition made by the compiler of the Book for the purpose of accounting for David's absence from the court of Saul, after 16, 21 f. In fact, however, according to the narrative embodied in this chapter, David was still unknown to Saul (*vv.* 55–58). See the note after 18, 5.

מעל] *from attendance on* Saul: see Jud. 3, 19. Gen. 45, 1. Mr. Deane (*David: his Life and Times*, p. 14) has omitted to notice מעל.

17. תעשרה לחם חזה] חזה cannot belong to עשרה (contrast 18 תאלה), and לחם הזה is not Hebrew (Jer. 40, 3 דבר חזה is corrected in the Qri). הלחם הזה must therefore be restored: after עשרה, ה might readily have dropped out. הרץ=*take it quickly*: Gen. 41, 14.

18. תפקד לשלום] A variation for the usual שאל לפלני לשלום (*v.* 22). Another (uncommon) variation is רְאֵה את שְׁלוֹם אחיך Gen. 37, 14.

ואת ערבתם תקח] 'and take their pledge,' i.e. bring back some token of their welfare. Of the versions, LXX (Luc.), Targ. Pesh.

hit the general sense most nearly: *καὶ εἰσοίσεις μοι τὴν ἀγγελίαν αὐτῶν* ܘܬܥܠ ܠܝ ܠܫܘܡܥܬܗܘܢ.

20. על] Cf. *vv.* 22 (על יד). 28; and נתן על Is. 29, 12 (אל 11). Mic. 1, 14.—המעגלה (with ה *loc.*) to the barricade of wagons: מעגל as 20, 5. 7†. Some edd. read the *fem.* form המעגלה (*milra'*).

והחיל היצא וג׳] היצא with the art. must of course be in apposition with החיל: as the text stands, therefore, it can only be rendered 'And the host that went forth to the battle array—they shouted in the war' (והרעו, acc. to *Tenses*, § 123 β or 129)[1]. The construction, however, is very strained; and the fact of the host going forth is surely intended to form part of the information given, and not to be presupposed. Most probably, therefore, יֵצֵא should be read for היצא: 'And he came to the entrenchment, *and* (=*as:* a circumstantial clause) the host was going forth to the battle array, and (*Tenses*, 113. 4 β) they were shouting in the war.'

21. ותערך] the fem., ישראל being construed *collectively*, as a nation (Ew. § 174[b]): so Gen. 41, 8 חכמיה (of מצרים). Ex. 10, 7. 12, 33 ותחזק מצרים על העם. II 8, 2. 5. 6. 24, 9 ותהי ישראל וג׳. Is. 7, 2. Jer. 50, 10 והיתה כשדים לשלל. Is. 42, 11. Job 1, 15. The same principle underlies the *poetical* use of יֹשֶׁבֶת (with a gen. following) to designate the *population* of a city or district: Is. 12, 6 יושבת ציון; Jer. 48, 19 יושבת ערוער; Mic. 1, 11–13: cf. Jer. 10, 17. 21, 13. 22, 23 al.

23. . . . והנה . . . והוא מדבר] A special case of the idiom noticed on 9, 5: 1 Ki. 1, 22. 42. Gen. 29, 9 are closely parallel.

ממערות] An error, already noted in the Qri. LXX, Vulg. Targ. agree with the Qri in expressing the pl. מִמַּעֲרֻכֹת: Pesh. has the sing. ممعركة; and one of these must be right.

24. וינסו] וַ·, as 14, 19[b]. Gen. 30, 30 (*Tenses*, § 127 *a*).

25. עלה] without subj., as Gen. 32, 7; Is. 33, 5: *ib.* § 135. 6 (2).

26. כי חרף] not *that he should reproach* (יְחָרֵף), but *that he should have reproached* (as a completed fact): ψ. 44, 20 that thou *shouldest have* crushed us in a place of jackals. Gen. 40, 15.

[1] The rendering of RV. implies מָרִיעַ for והרעו.

28. ההנה] צאן is construed regularly as a *fem. pl.*, e.g. 25, 18; Jer. 33, 13; Zech. 13, 7.

29. הלא דבר הוא] 'Was it not a word?' i.e. I merely asked a question: that was all. So Ki. rightly: כתרגומו הלא פתגם הוא דאמרית כלומר אם דברתי לא עשיתי דבר ואין רצוני לעשות אף על פי שאני מדבר.

30. אל מול אחר] 'to the front of another.'

32. לב אדם] LXX, We. לֵב אֲדֹנִי, which is undoubtedly more pointed, and is recommended by the עבדך which follows: cf. *v.* 11 (which immediately precedes in LXX). 'It is the custom, when the king is addressed, to say "my lord" in place of what would be the first *thou*' (We.).

עליו] as ψ. 42, 5. 6. 7. Not '*within* him' (=בְּקִרְבּוֹ), which suggests an incorrect idea, but '*upon* him.' על in this and similar expressions is idiomatic: it 'separates the self, as the feeling subject, from the soul' (Delitzsch). So ψ. 131, 2 as a weaned child is my soul *upon me*. 142, 4. Lam. 3, 20. Jon. 2, 8. Jer. 8, 18 עלי לבי דוי my heart *upon me* is sick. Comp. Ges. *Thes.* 1027[b], who renders by *apud*, which is at least better than *within*.

34. הארי ואת־הדוב] It is strange that here את should be a redundancy, while in *v.* 36 גם את הארי גם הדוב it is rather desiderated before the same word for the sake of symmetry. As it is, ואת stands according to Ew. § 277[d] *end* (to mark a new subj. in a sentence): but though several instances occur, they are not mostly in passages belonging to the best style, nor can this use of the particle be counted an elegancy. Here את quite superfluous. It would seem as though a copyist's eye had actually interchanged הדוב here with את הדוב in *v.* 36.

זה] The edd. have a note שה קרי: but the note is not a Massoretic one, and in fact זה is no part of the Massoretic Text at all, but is simply an error first occurring in the Rabbinical Bible of 1525, edited by Jacob ben Ḥayim, and perpetuated in subsequent editions. See De Rossi, *Variae Lectiones*, *ad loc.*, who states that *all* MSS. (184 of Kennicott's, and 64 of his own, besides others) read correctly שֶׂה.

34b–35. The series of *perfects* with ו, instead of the impff. and *waw* conv., which is the usual narrative tense, is remarkable. A series of pff. with *waw*, in an historical book, has the *presumption* of being designed by the writer in a frequentative sense; and such is in all probability the case here, though, as the accentuation shews, the passage was understood otherwise by the punctuators. If the sense suggested be adopted, והצלתי must, of course, be read והצלתִי, (see Jer. 6, 17; Am. 4, 7), and והחזקתי—though not quite with the same *absolute* necessity[1]—והחזקתִי. The solitary ויקם is not decisive against the interpretation proposed (see Jer. *l. c.*, and on 14, 52). In this case, further, as the allusion will be no longer to a single *particular* incident, the art. in הארי and הדוב will be generic: 'And if a lion or bear came, and took a sheep out of the flock, I would go out after him, and smite him, and rescue it from his mouth: and if he rose up against me, I would seize hold of his beard, and smite him, and slay him[2].' (So also Dr. Weir.)

35. והצלתי מפיו] Am. 3, 12.

37. ויאמר דוד] In accordance with Hebrew idiom, though omitted in LXX. It is 'a recapitulation of the substance of a preceding longer speech, entirely in the manner of popular narrative, and of repeated occurrence in Hebrew' (We.): cf. *v.* 10.

39. Ehud Jud. 3, 16, for purposes of concealment, girds his sword מתחת למדיו. מדים denotes a military garment: cf. 18, 4.

ויאל ללכת] The words admit of no rendering consistent at once with the meaning of הואיל, and with the following *causal* clause

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[1] See Jer. 4, 2 (*Tenses*, § 104).

[2] So LXX in *v.* 34 ὅταν ἤρχετο καὶ ἐλάμβανεν: in LXX (Luc.) the impff. are continued, as logically they should be, to the end of *v.* 35. (On the frequentative force of ὅταν, ἡνίκα ἄν, ἐάν, ὡς ἄν, with the impf. indic., and even with the aorist, in Hellenistic Greek, see Winer, *Grammar of N. T. Greek*, § xlii. 5; and comp. Gen. 6, 4 [wrongly explained in the note *ib.*; see the Hebrew: in 27, 30 for ὡς ἄν Tisch. must be read either ὡς with codd. AD and 10 cursives, or ὅσον with E and 18 cursives (also Philo): see Hatch, *Essays in Biblical Greek*, 1889, p. 163 f.]. Ex. 17, 11. 33, 8 f. 34, 34. 40, 30. Nu. 21, 9. Jud. 6, 3. II 14, 26 (where Lucian, as here, has also consistently the impf. ἵστα for ἔστησεν), etc.; and Mark 3, 11 in the Revised Version.)

כי לא נסה: for *assayed* (AV.), which (as כי לא נסה shews) must mean 'endeavoured *unsuccessfully*,' is not a sense that is ever possessed by הואיל. In Targ. Pesh. the difficulty is felt so strongly that the positive clause is transformed into a negative one (ולא אבה למיזל: ܘܠܐ ܨܒܐ ܠܡܐܙܠ)! LXX have ἐκοπίασεν = וַיִּלָּא 'And he *wearied himself* to go (with them),' i.e. he exerted himself in vain to go with them, which agrees well with the following clause 'for he had not tried them.' Cf. Gen. 19, 11 וילאו למצא הפתח and they wearied themselves to find the door, i.e. exerted themselves in vain to find it. The reading וילא is accepted by Luzzatto *Il Profeta Isaia* [ed. i. 1855] on 1, 14 (who states that it was first suggested to him by his teacher Abraham Meinster), and Geiger (*Urschrift*, p. 377); it is adopted also (in each case, as it would seem, independently) by We. and Dr. Weir.

40. חלקי אבנים] smooth ones of stones=smoothest stones: Ges. § 112. 1 Rem. 1; Ew. § 313°.

43. במקלות] LXX put into David's mouth the singularly vapid reply: καὶ εἶπε Δαυειδ, Οὐχὶ, ἀλλ' ἢ χείρων κυνός.

46. פגר] collectively, as נבלתי Is. 26, 19.

וידעו כל הארץ] הארץ construed with a plural, as Gen. 41, 57; and, more frequently, in late poetical style, as ψ. 66, 1. 96, 1. 9. 100, 1 al.

כי יש אלהים לישראל] 'that Israel *hath* a God.' יש asserts existence with some emphasis.

47. יהושיע] The retention of ה of the Hif'il, after the preformative of the impf., is rare and usually late: Jer. 9, 4; Is. 52, 5; ψ. 28, 7; 45, 18; 116, 6 (as here); Job 13, 9; Neh. 11, 17; Ez. 46, 22 (*Hof.* ptcp.). These are all the examples of the uncontracted *verb* that occur in Hebrew: cf. the n. pr. יְהוֹסֵף once ψ. 81, 6. The form occurs also regularly in Biblical Aramaic, as Dan. 7, 18. 24. Comp. Ges. § 53. 3 Rem. 7; Stade, § 113. 2; König, p. 294 f.[1]

48. והיה] See on 1, 12.

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[1] So with the art., the non-syncopated form בהשמים ψ. 36, 6 (except in כהיום) is nearly always late: comp. on II 21, 20.

51. ויתתהו] See on 14, 13.

52. גיא] The גי in *v.* 3 was the ravine which separated the opposing forces; but this could not also be the goal of their flight: moreover, if a particular גיא were meant, the article would be required. The word must thus represent some proper name: LXX have גת, which is accepted also by Keil and Dr. Weir. Gath was not far W. of Sochoh; and if *Tell Zakarîyah* be Sha'araim (Jos. 15, 36), a little way down the Wady Sanṭ, it would agree well with the course that would be naturally taken by the Philistines in their flight. Cl. *b* will then describe a detail of the flight, how viz. the slain fell by the way: in view of the relative situation of the places named, we must probably suppose that at Sha'araim the fugitives diverged, some going S. to Gath, others NW. to 'Eqron. LXX, however, in *b* express בדרך השערים (see II 18, 24), on which see We.

54. ירושלם] An obvious anachronism. Surely the supposition that '*Nob* which was close to Jerusalem' is meant (Kirkpatrick) is most improbable. Nob (*ch.* 21) was perfectly distinct from Jerusalem and in the hands of the Israelites. Jerusalem was still a Jebusite stronghold.

באהלו] Keil (following Th.): 'an archaism for *dwelling*, as 4, 10. 13, 2 etc.' But אהל only has (apparently) this sense, in the phrase איש לאהליו inherited from a time when the nation dwelt actually in tents. The meaning can only be that David put the armour in the tent occupied by him, when he was on duty with Saul (18, 2–5 etc.): afterwards, the sword at any rate was removed to Nob, and placed behind the ephod (21, 10).

55. וכראות . . . אמר] Not a common type of sentence, in early Hebrew. 'It is the tendency of the earlier Hebrew, in the case of temporal or causal clauses, which Greek often places early in a sentence, either (*a*) to postpone them somewhat, or (*b*) to prefix ויהי: it is the later Hebrew, that is apt to introduce them at the beginning. Compare ad (*a*) Gen. 19, 16. 34, 7. 50, 17. Ex. 31, 18. Jud. 8, 3 with 2 Ch. 12, 7. 15, 8. 20, 20. 24, 25. 26, 16. 19b. 33, 12. 34, 14. Dan. 10, 9. 11. 15. 19; and ad (*b*) וכבלות(ם) 2 Ch. 7, 1. 20, 23b. 24, 14. 29, 29. 31, 1 against some fourteen times in

earlier books with ויהי prefixed[1]," e.g. *ch.* 18, 1; 1 Ki. 8, 54 (ויהי omitted in the parallel, 2 Ch. 7, 1). 9, 1.

בן־מי־זה הנער] Not as AV. RV. 'whose son is this youth?' but 'whose son is the youth?' זה belongs to מי, as Jer. 49, 19; ψ. 24, 8 etc. In *v.* 56 AV. RV. render correctly.

56. שאל אתה] Note both the position and the force of אַתָּה 'Ask *thou*:' Ex. 20, 19 דבר־אתה עמנו speak *thou* with us; Dt. 5, 24; *ch.* 20, 8; 22, 18 סב אתה; Jud. 8, 21 קום אתה.

העלם] 20, 22†. The masc., of which the corresponding fem. is עלמה Is. 7, 14 al.

57. ויקח] See on 4, 20.

18, 1. נקשרה וג'] Gen. 44, 30 ונפשו קשורה בנפשו.

ויאהבו] The Kt. is וַיֶּאֱהָבוּ (a rare form: Ew. § 249b; Ol. p. 469; Kön. pp. 224, 621: Hos. 8, 3 ירדפו. ψ. 35, 8 תלכדו. Jer. 23, 6 יקראו; Qoh. 4, 12 יתקפו; Jos. 2, 4 [corrupt]: see also on 21, 14 and II 14, 6): the Qri substitutes the more usual וַיֶּאֱהַבֵהוּ.

2. ולא נתנו לשוב] The same idiom as Gen. 20, 6. 31, 7. *ch.* 24, 8 etc.: and Nu. 20, 21. 21, 23 without ל.

4b. ומדיו] = *and also* his cloak: cf. on 6, 11.

5. ישכיל] defines how David fared when he went out: 'And David went forth, wherever Saul sent him he prospered' = prospering wherever Saul sent him. Jer. 15, 6 נמשת אתי אחור תלכי 'Thou didst forsake me, thou wentest ever backward' = going ever backward. Comp. *Tenses*, § 163 with *Obs.* The impff. have of course a frequentative force.

השכיל is *to deal wisely* with the implied consequence of success: in other words, it expresses not success alone, but success as the result of wise provision. No single English word expresses the full idea conveyed by the Hebrew: hence the margins in RV. here, Jos. 1, 8; Is. 52, 13. Success *alone* is denoted in Heb. by הצליח.

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[1] Quoted from a letter of the writer by Prof. Delitzsch in *The Hebrew New Testament of the British and Foreign Bible Society. A contribution to Hebrew Philology.* Leipzig, 1883 [written in English], p. 19.

The narrative 17, 1—18, 5, precisely as it stands, it appears impossible to harmonize with 16, 14–23. The two narratives are in fact two parallel, and taken strictly, incompatible accounts of David's introduction to the history. In 16, 14–23 David is of mature age and a 'man of war,' on account of his skill with the harp brought into Saul's service at the time of the king's mental distress, and quickly appointed his armour-bearer (*vv.* 18. 21). In 17, 1—18, 5 he is a shepherd lad, inexperienced in warfare, who first attracts the king's attention by his act of heroism against Goliath; and the inquiry 17, 55–58 comes strangely from one who in 16, 14–23 had not merely been told who his father was, but had manifested a marked affection for David, and had been repeatedly waited on by him (*vv.* 21. 23). The inconsistency arises, not, of course, out of the double character or office ascribed to David (which is perfectly compatible with historical probability), but out of *the different representation of his first introduction to Saul.* In LXX (cod. B), 17, 12–31. 41. 50. 55—18, 5 are not recognised. By the omission of these verses the elements which conflict with 16, 14–23 are greatly reduced (e. g. David is no longer represented as *unknown* to Saul); but they are not removed altogether (comp. 17, 33. 38 ff. with 16, 18. 21[b]). It is doubtful therefore whether the text of LXX is here to be preferred to MT.: both We. (in Bleek's *Einleitung*, 1878, p. 216) and Kuenen (*Onderzoek*[2], 1887, p. 392) agree that the translators—or, more probably, perhaps, the scribe of the Heb. MS. used by them—omitted the verses in question from harmonistic motives, without, however, entirely securing the end desired[1]. The entire section 17, 1—18, 5 was,

[1] And so Kamphausen, *Theol. Arbeiten* (Elberfeld), vii. 'Bemerkungen zur alttest. Textkritik,' pp. 16-18.—Dr. Weir views the Hebrew text similarly, though accounting in a different manner for the omission in LXX: '"Whose son is this?" In 16, 21 it is said that Saul loved David, and he became his armour-bearer. To reconcile the two statements, it has been conjectured (*Speaker's Commentary*) that 16, 21 records by anticipation what did not really come to pass till after David's victory over Goliath. But how can this be reconciled with 18, 9. 10, and especially with 18, 13? Or, again (Keil), that the question "Whose son is he?" has relation not to the name, but to the

however, no doubt derived by the compiler of the book from a different source from 16, 14–23 (notice how David is introduced 17, 12 ff. as though his name had not been mentioned before), and embodies a different tradition as to the manner in which Saul first became acquainted with David.

18, 6–30. *Saul's growing jealousy of David (in continuation of* 16, 23).

6. לשור והמחלות] The two words correspond in form so imperfectly that the text can scarcely be in its original form. LXX express ותצאנה הַמְחוֹלְלוֹת לקראת דוד מכל ערי ישראל בתפים וג׳, which is certainly preferable. MT. has by some means got into disorder. Cf. Ex. 15, 20 ותצאן כל־הנשים אחריה בתפים ובמחלת.

7. ותענינה] So Ex. 15, 21 ותען להם מרים.

הנשים המשחקות] 'the women which made merry.' Illustrate from II 6, 5 where David and the Israelites, as they bring the ark up into Zion, are described as מְשַׂחֲקִים לפני י׳י: also Jer. 30, 19 תודה וקול משחקים; 31, 4 (in the promise of Israel's restoration) עוד תעדי תֻפֵּיִךְ וצאת במחול משחקים.—On the omission in LXX, see at the end of the section.

9. עין] The Qri עוֹיֵן is right. ויהי with the ptcp. expresses at once origination and continuance—'and . . . came into the condition of one eyeing:' so Gen. 4, 17 ויהי בנה עיר; 21, 20[b]; Jud. 16, 21 ויהי טחן; 2 Ki. 15, 5. The verb is a denom. from עַיִן, 'to eye' (sc. enviously: LXX, cod. A ὑποβλεπόμενος), the ptcp. being perhaps that of Qal, but perhaps also that of Po'el (Ew. § 125[a]; Stade, § 229),

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position of David's father (but see *v.* 58); or that Saul's madness accounts for his having forgotten David. But all these explanations are insufficient. Are the verses wanting in LXX a later interpolation in the Hebrew text? This cannot well be: for an interpolation would not insert anything at variance with the narrative interpolated. We seem therefore shut up to the conclusion that the verses omitted in the Vat. MS. belong to an independent narrative, which was in parts incorporated with the older account, but not in all MSS. existing when the LXX translated the book. The Greek translation of the added verses [in cod. A] is very exact and must have proceeded from a later period, when the Hebrew text was fixed as at present.'

with the prefix מ omitted, as sometimes in Pu'al (Ew. § 169[d]; Ges. § 52 Rem. 6). The omission of מ is no doubt irregular: but there is a presumption that for the sense in question, the conjugation which Ew. (§ 125[a]) has well characterized by the term 'Conjugation of attack' would be in use. Cf. לוֹשֵׁן *to be-tongue*, i.e. to slander, ψ. 101, 4[1].

10. ויתנבא] *played the prophet*, viz. by gestures and demeanour, as 10, 5.

בידו] See on 16, 16.

כיום ביום] only here. See on 3, 10. יום ביום itself does not occur till the latest Hebrew: Neh. 8, 18. 1 Ch. 12, 22. 2 Ch. 8, 13. 24, 11. 30, 21. Ezr. 3, 4. 6, 9 (Aram.)†.

11. ויטל] i.e. *cast*, from טול. But it does not appear that Saul actually cast the javelin on this occasion; hence Th. We. Kp. following LXX (ἦρεν) and Targ. (ארים) would punctuate וַיִּטֹּל *and took up*, from נָטַל, Is. 40, 15.

אכה בדוד ובקיר] 'I will smite David and the wall,' i.e. I will smite them together, I will pin David to the wall: so 19, 10. Cf. Dt. 15, 17.

13. I.e. Saul removed him from his circle of immediate attendants, and gave him duties with the army. מעם as 14, 17.

14. לכל־דרכו] no doubt a clerical error for בכל־דרכו. The distributive sense of ל (as in לַבְּקָרִים by mornings = every morning: Ew. § 217[d]) is not probable in this phrase.

15. ויגר מפניו] *and stood in awe* (Kp.) of him. A stronger expression than ויירא in *v.* 12: Nu. 22, 3.

17. אתה אתן לך] Note the emphatic position of אתה. Cf. Jud. 14, 3 אותה קח לי.

מלחמות י״י] 25, 28. Nu. 21, 14 (ספר מלחמת י״י)†.

אמר] *said mentally* = *thought:* so 25, 21 and frequently.

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[1] So מִשְׁפָּטִי Job 9, 15 not *my judge*, but he that would *assail me in* judgement, i.e. my *opponent* in judgement. The conjugation is in more regular use in Arabic, where its signification is also distinctly seen (Wright, *Ar. Gr.* i. § 43): thus قتل *to kill*, قاتل *to try to kill* = to fight with: سبق *to outrun*, سابق *to try to outrun* = to run a race with.

18. חַיָּי] Punctuate חַיָּי 'my folk' (Kirkpatrick). The word is the same as the Arabic حَيٌّ[1], explained at length by Dr. W. Robertson Smith in his *Kinship and Marriage in Early Arabia* (1885), pp. 36–40, and denoting 'a group of families united by blood-ties,' moving and acting together, and forming a unity smaller than the tribe, but larger than that of a single family. The word is in frequent use in Arabic; but was rare—perhaps only dialectical—in Hebrew, and is hence explained here by the gloss משפחת אבי. The punctuation as a pl. ('my *life*') shews that the meaning of the word had been forgotten. מי (not מה) is used with reference to the *persons* of whom the חי consists: cf. II 7, 18 מי ביתי, Gen. 33, 8 מי לך כל־המחנה הזה.

19. תת] *of giving*,—though the action is (and, in the present case, remains) incomplete: cf. 2 Ki. 2, 1. Hos. 7, 1.

21. ותהי לו למוקש] The passage illustrates both the proper sense of מוקש, and also the manner in which it is often applied metaphorically. Michal was to be the *bait* (see Am. 3, 5) to allure David into a dangerous position. Comp. Ex. 23, 33; Dt. 7, 16.

בשתים] The expression recurs Job 33, 14; lit. *with two*, i.e. a second time (RV.)—not, however, excluding the first, but (as the literal rendering shews) together with it. Hence the phrase as used here must contain an ironical allusion to David's loss of Merab. AV. 'with (one of) the twain,' is derived from Rashi, Kimchi, and ultimately from the Targ. (בחדא מתרין). A rendering which has to supply the most crucial word in a sentence, it might have been supposed, could have found no defenders: the Jews, however, discover a parallel for it in the OT.—Jud. 12, 7 and he was buried בערי הגלעד in (one of) the cities of Gilead!

23. הנקלה] the inf. abs. construed as a fem., as Jer. 2, 17. The הַ is of course the interrogative.

נקלה] Cf. Is. 3, 5 where this word is opposed to נכבד.

25. מהר] The technical word denoting the price paid, according

[1] So also We. Keil, Nöldeke (*ZDMG.* 1886, p. 176): comp. Ges. *Thes.* p. 471[a].

to ancient custom, by the suitor to the father or family of the bride [1]. See Gen. 34, 12; Ex. 22, 15. 16 (which speaks of the מהר בתולת, i. e. the sum usually paid for a wife). Cf. the Homeric ἕδνα or ἔεδνα, Il. 16. 178 (of a suitor) πορὼν ἀπερείσια ἕδνα; Od. 21. 160–2 Ἄλλην δή τιν' ἔπειτα Ἀχαιϊάδων εὐπέπλων Μνάσθω ἐέδνοισιν διζήμενος· ἡ δέ κ' ἔπειτα Γήμαιθ' ὅς κε πλείστα πόροι καὶ μόρσιμος ἔλθοι.

26. ולא מלאו הימים] Obscure: perhaps (Ke.) alluding to the time within which David's exploit was to be performed. In LXX the clause is omitted.

27. מאתים] LXX מָאָה, which both agrees with the express statement II 3, 14, and also (as We. observes) is alone consistent with the following וימלאום (or better, as LXX [2], Aq. Theod. Vulg. וַיְמַלְּאֵם), i. e. *completed* the tale of them to the king. The change was no doubt made for the purpose of magnifying David's exploit. The clause 26b may have been added with the same object: David accomplished in shorter time than was fixed more than was required of him.

28b. ומיכל בת שאול אהבתהו] LXX καὶ πᾶς Ἰσραηλ ἠγάπα αὐτόν i. e. וְכִי כָל־יִשְׂרָאֵל אֹהֵב אֹתוֹ: certainly original. The clause in this form states the *ground* for Saul's greater dread, expressed in *v.* 29: MT. merely repeats without need what has been said before in its proper place, in *v.* 20.

29. ויאסף] Written incorrectly, as from אסף: so Ex. 5, 7.

לְרֹא] No doubt an error for לְיִרְאָ: the inf. יִרְאָ occurs Jos. 22, 25. Comp. König, p. 639 f.

In 18, 6–30 there are again considerable omissions in LXX (cod. B), the text of LXX reading as follows:—6b (And women dancing came out of all the cities of Israel to meet David with timbrels, with joy, etc.). 7. 8a (to *but thousands*). 12a (And Saul was afraid of David). 13–16. 20–21a (to *against him*). 22–26a (to *son-in-law*). 27–29a (reading in 28b 'and *that all Israel* loved

[1] Comp. W. R. Smith, *Kinship and Marriage in Early Arabia*, p. 78; Nöldeke, *ZDMG.* 1886, p. 154.

[2] Cod. A and Luc.: in Cod. B the word is not represented.

him'). In this instance, it is generally admitted that the LXX text deserves the preference above MT.: the sequence of events is clearer; and the gradual growth of Saul's enmity towards David—in accordance with psychological truth—is distinctly marked,—observe the three stages, (*a*) 12[a] 'And Saul was afraid of David:' (*b*) 15 'he stood in awe of him,' and endeavoured indirectly to get rid of him, 20–21[a]: (*c*) 29 'he was yet more afraid of David,' and (19, 1) gave direct orders for his murder. The additions in MT. emphasize unduly, and *prematurely*, the intensity of Saul's enmity. They also harmonize badly with the account of David's betrothal to Michal: if, for instance, he had *already* been betrothed to Merab (*vv.* 17. 19), it is difficult to understand how he could reject as absurd the idea of his becoming the king's son-in-law as he does in *v.* 23[1].

19—22. *David obliged to flee from Saul. He visits Samuel at Ramah* (19, 18–24), *finds through Jonathan that Saul's enmity is confirmed towards him* (ch. 20), *repairs accordingly first to Ahimelech at Nob, then to Achish at Gath* (ch. 21), *and finally takes refuge in the cave* (*or stronghold*) *of 'Adullam* (ch. 22).

19, 1. להמית . . . וידבר] 2 Ki. 14, 27.

3. אדבר בך] ב = *about*, as *v.* 4. Dt. 6, 7. ψ. 87, 3. Respecting another, more special sense of דבר ב', see on 25, 39.

וראיתי מה והגדתי לך] 'And I shall see a thing, and I will tell thee' = *and if* I see a thing, I will tell thee: construction like that of ועזב אביו ומת Gen. 44, 22: *Tenses*, § 149. מה = τί (not τί;), as Pr. 9, 13; 25, 8 al. Comp. Nu. 23, 3[b] וְדִבַּר מַה־יַּרְאֵנִי והגדתי לך, lit. 'and he will shew me the matter of aught, and I will tell thee' = and if he shews me the matter of aught, I will tell thee.

4. מעשיו] Sing. not plural, the י being due to the fact that מעשה is originally מעשי. Cf. משתיו Dan. 1, 5; מעשיך ψ. 66, 3:

[1] Comp. Wellh., in Bleek's *Einleitung* (1878), p. 218; Stade, *Gesch.* i. 37–40; Kirkpatrick, on 1 Samuel, p. 242: also Kamphausen, *l. c.* pp. 18–23.

Ew. § 256b; Stade, § 345a (otherwise in *this* passage, Kautzsch in Ges. § 93. 3 Rem. 3[1]).

5. וישם וג׳] 28, 21; Jud. 12, 3.

9. רוח י״י] LXX רוח אלהים: see on 16, 14.

והוא בביתו ישב] The position of the ptcp. as 24, 4. 25, 9. II 11, 11.

ביד] Read בְּיָדוֹ (16, 16. 23), noting the following ו,—unless, indeed, ביד were purposely chosen, for the sake of avoiding the assonance with the preceding בידו (comp. on 26, 23).

10. ויפטר] Only here in the sense of *depart, escape.* In post-Biblical Hebrew, the word (esp. in *Nif.*) occurs frequently, particularly in the sense of departing from life: cf. Phil. 1, 23 in Delitzsch's Hebrew N. T. (published by the British and Foreign Bible Society), where לְהִפָּטֵר = *εἰς τὸ ἀναλῦσαι.*

בלילה הוא] A rare variation for the normal בלילה ההוא: Gen. 19, 33. 30, 16. 32, 23†. On the words themselves, We. remarks, 'As David no doubt fled immediately after Saul's attempt, and there is no ground for supposing that this was made *at night,* it is better to connect the definition of time with *v.* 11, where it is required [cf. the following בבקר], and to read with LXX: ויהי בלילה הוא וישלח וג׳.' So Kp. Klo. and Dr. Weir.

11. לשמרו ולהמיתו בבקר] The messengers, it would seem, were not commissioned to *kill* David (see *vv.* 14. 15), but only to watch the house where he was: hence doubtless ו must be omitted with LXX, and the words rendered, 'to watch him, that he might slay him in the morning.' So Th. We. Klo.

אם אינך . . . מחר אתה מומת] The use of the ptcp., especially in the protasis, is very idiomatic: *Tenses,* § 137. Cf. Ex. 8, 17; 9, 2 f. (where, as here, the apodosis also is expressed by a ptcp.).

13. כביר העזים] The exact sense is uncertain. כְּבִירָה is a *sieve;* מַכְבֵּר is the coverlet with which Benhadad was smothered by Ḥazael, 2 Ki. 8, 15. The phrase appears thus to denote something made of goats'-hair in the manner of net-work,—probably

[1] Where in the Engl. Transl. for 'mentioned farther back' (!) read 'reckoned here formerly' (i. e. in previous editions).

a quilt. Ew. *Hist.* iii. 107 (E.T. 77) and Keil suggest a *fly-net* (κωνωπεῖον), such as might be spread over the face whilst a person was asleep. (The κωνωπεῖον of Judith 10, 21. 13, 9 was, however, suspended on στῦλοι—the posts of the bed.) מראשתיו does not define whether the כביר העזים was placed *above* or *under* or *round* the head: it merely expresses *proximity* to the head, see 26, 7.

בַּבָּגֶד] So בַּחבל Jos. 2, 15; בַּדּוּדִים 2 Ki. 10, 7. To be explained on the analogy of what was said on 1, 4, and 6, 8: the garment, the cord, the pots, are each not determined by some antecedent reference or allusion, but are fixed in the writer's mind, and defined accordingly by the article, *by the purpose to which it is, or is to be, put.* Comp. Gen. 50, 26 בָּאָרוֹן; Ex. 21, 20 בַּשֵּׁבֶט with *a* rod: Nu. 17, 11 אֶת־הַמַּחְתָּה; 21, 9 and he put it עַל־הַנֵּס on *a* pole: Jud. 4, 18 בַּשְּׂמִיכָה; 7, 13 הָאֹהֶל to *a* tent; 20, 16 every one able to sling בָּאֶבֶן אֶל־הַשְּׂעָרָה with *a* stone at *a* hair, and not miss it; *ch.* 9, 9 הָאִישׁ *a* man; 10, 25 (where see note); 21, 10 הַשִּׂמְלָה; II 17, 13 הַנַּחַל. 17 הַשִּׁפְחָה *a* girl; 23, 21 בַּשֵּׁבֶט: in compound expressions, Ex. 16, 32 מְלֹא הָעֹמֶר; Jud. 6, 38 מְלֹא הַסַּפָּל; *ch.* 10, 1 אֶת־פַּךְ־הַשֶּׁמֶן. 25, 38 (see note), etc. The principle alluded to on 6, 8 might possibly account for the art. in *some* of the passages cited, but it will not account for all: and a difference between Hebrew and English idiom must here be recognised.

14. וְתֹאמַר] LXX καὶ εἶπεν, preferably: see We.

17. לָמָה כֹּכָה רַמִּיתָנִי] The position of כֹּכָה as 1 Ki. 1, 6: cf. II 13, 4.

לָמָה אֲמִיתֶךָ] The use of לָמָה is thoroughly idiomatic; and it is by no means to be corrected (Th.) after the paraphrase of LXX to אִם לֹא (!): see Gen. 27, 45. 2 Ch. 25, 16 (quoted by Ges. *Thes.*, p. 770). II 2, 22—each time in deprecation: similarly Qoh. 5, 5. Introducing, however, as it does, the *ground* upon which the deprecation rests, it is virtually equivalent to *lest*, and is so rendered by LXX in the passages cited (μή ποτε, ἵνα μή)[1]. And in dialectical or

[1] And so elsewhere in LXX, as Gen. 47, 19; Ex. 32, 12; Joel 2, 17 (ὅπως μή); ψ. 79, 10; 115, 2.

late Hebrew, as in Aramaic, it actually assumes this meaning, ש(ן) being prefixed for the purpose of connecting it more distinctly with the principal clause. See, in OT., Cant. 1, 7, and (with אשר) Dan. 1, 10. In Aram. ܕܠܡܐ is thus the ordinary word for *lest*, מן being not in use[1].

18. בנוית] Qri בְּנָיוֹת. The origin and meaning of this word, which occurs six times in the present context, are alike obscure. Mühlau-Volck derive it as follows: نَوَى in Arabic is *to intend, propose, conceive a design, make an aim for oneself*, hence the subst. نَوًى is not merely *intention, project*, but also *the goal of a journey*. Upon this basis, M.-V. *conjecture* that the root may have come to signify *to reach the goal of a journey, to rest there, bleiben, bestehen;* hence לא ינוה in Hab. 2, 5 shall not *abide*, and נָוֶה *place of rest after a journey* (Ort der Niederlassung, spec. für den Nomaden), and in a different application נָוִיּוֹת *dwellings*, of the Coenobium of the prophets. The explanation is in the last degree precarious, the process by which a secondary and subordinate sense in Arabic is made the origin of the primary sense in Hebrew being an incredible one, and the number of stages—all hypothetical—assumed to have been passed through before the age of Samuel being most improbable. All that can be said is that, if the text of Hab. 2, 5. ψ. 68, 13 be sound, Hebrew must have possessed a verb נוה with some such sense as *to sit quiet* (which does not, however, appear in the cognate languages); and that נָוֶה may perhaps be connected with it. נָוֶה, however, does not signify 'habitation' in general, it denotes in particular a *pastoral abode* (see especially II 7, 8), and is only applied figuratively to other kinds of *abode* in poetry Ex. 15, 13, or the higher prose II 15, 25. The application is so different that it seems doubtful whether a word closely allied to this would have been chosen to denote a residence of prophets.

[1] In OT. די־למה Ezr. 7, 23. In Phoenician לם (i.e. לָמָּ) by itself has the force of *lest* (*CIS.* 2, 21 לם יסגרינם אלנם = *ne* tradant eos Dei): in Hebrew it is not clear that למה alone has acquired this force, for Qoh. 7, 17. 18. Neh. 6, 3 are sentences in which the sense of *why? wherefore?* appears to be distinctly present to the writers.

Ewald, *Hist.* iii. 70 (E. T. 49 f.), starting from the same root follows a different track, and reaches accordingly a different goal. نَوَى is *to intend, propose, direct the mind upon* a thing; hence—here begins the process of conjecture—*to study* ('for what is study but the direction of the mind upon an object?'), and the subst. a *place of study*, a *college*, a *school!* Again, not merely is a hypothetical change of meaning postulated: but a very special sense, unsupported by analogy, and unheard of afterwards, is assumed to have been acquired by the word at a relatively early period in the history of the Hebrew language. The Kt. should probably be pointed בְּנָוִית (cf. LXX ἐν Αὐαθ[1]) with the original fem. termination, preserved in many old proper names (*Tenses*, § 181 *n.*: comp. e.g. צָרְפַת, דָּבְרַת, בַּצְקַת). The form נָוִית is rare (נוית, עמית, צפית: Ol. p. 412). It is just possible (on the ground of the masc. נָוֶה) that the word in itself might have signified *dwelling* (although, as Dr. Weir remarks, *the absence of the art.* is an objection to its being supposed to have any such appellative sense here): more probably it is the name of some locality in Ramah, the signification of which is lost to us.

20. ושמואל עמד נצב] 'And Samuel standing as one appointed (22, 9) over them.' Both ptcpp. are represented in LXX, but the combination is peculiar and suspicious, שֹׁכֵב יָשֵׁן *lying asleep* 26, 7 being not quite parallel.

22. עד בור הגדול אשר בשכו] LXX ἕως τοῦ φρέατος τοῦ ἅλω τοῦ ἐν דשׁ Σεφει = עַד בּוֹר הַגֹּרֶן אֲשֶׁר בַּשְּׂפִי, no doubt rightly. The article in הגדול is irregular (on 6, 18); and a שפי or *bare height* (often in Jeremiah) is a natural site for a גרן.

22b. ויאמר] sc. האומר, as 16, 4.

23. שם] LXX ἐκεῖθεν = מִשָּׁם. So Th. Klo. Dr. Weir.

וילך הלוך ויתנבא] Irregular: comp. II 16, 13 הָלוֹךְ הָלַךְ וְיַסֵּל; 13, 19 with the pf. (as a freq.) :וחלך הלוך וָחָשָׁה. The more usual type is that of II 3, 16 וילך הלוך וּבָכֹה.

[1] ν having dropped out in transcription: comp. Jud. 16, 4 ἐν Ἀλσωρηχ for בנחל שרק. Am. 1, 1 ἐν Ἀκκαρειμ for בנקדים.

24. ערם] i.e. as Is. 20, 2. Mic. 1, 8 without the upper garment, and wearing only the long linen tunic, which was worn next the skin. The passage records another explanation of the origin of the proverb הגם שאול בנביאים, which refers it to a different occasion from the one described in 10, 10 f.

20, 1. כי מבקש] with no subj. expressed, as 17, 25.

2. לו עשה] The Kt. can only be pointed לוֹ עָשָׂה i.e. '*If* my father *had* done . . .,' which, however, yields a sense unsuited to the context. The Qri לֹא is therefore to be preferred. As for the verb, עָשָׂה would be grammatical (*hath not done* = doth not do: *Tenses*, § 12): but the impf., which is expressed by the versions, is preferable (Am. 3, 7): 'My father doth not anything great or small, without revealing it to me' (lit. uncovering my ear: 9, 15).

3b. כי] introducing the fact asserted in the oath, as 14, 44 etc.

כפשע] '*the like of* a footstep is, etc.' כ is properly an undeveloped subst., *the like of*[1]: for instances of a subst. compounded with it forming the subj. of a sentence, see Lev. 14, 35 בנגע נראה לי בבית. Lam. 1, 20 בַּבַּיִת כַּמָּוֶת.

פשע] only here: the meaning is clear from the Aram. פיסעא, ܦܶܣܥܳܐ. Comp. the cognate verb in Is. 27, 4.

4. מה תאמר וג'] lit. 'what doth thy soul say, and I will do it for thee?' = *whatsoever* thy soul saith, I will do it for thee: similarly Est. 5, 3. 6: *Tenses*, § 62.

נפשך] The נפש in Hebrew psychology is the usual seat of the emotional impulses: hence נפשך (נפשו, נפשי) is used as a *pathetic* periphrasis for the simple pronoun: Gen. 27, 4. 19. 25. 31; Nu. 23, 10 and Jud. 16, 30 (obliterated in AV., on account of the difference in the Hebrew and English conception of the 'soul'); *ch.* 2, 16 (comp. note): in poetry (often in parallelism with the pronoun), ψ. 3, 3. 11, 1. 34, 3. 35, 9; Is. 1, 14. 42, 1. 55, 2; Jer. 5, 9. 29 al. Its use, in a passage like the present, is a mark of grace and courtesy.

תאמר] 'LXX ἐπιθυμεῖ, reading perhaps תְּאַוֶּה [cf. 2, 16], which

[1] See especially Fleischer, *Kleinere Schriften*, i. 2 (1885), pp. 376–381.

is usually the Hebrew of *ἐπιθυμέω*, or תִּשְׁאַל as in Dt. 14, 26, where also it is connected with נפשך. Only here is *ἐπιθ.* the translation of אמר' (Dr. Weir).

5. ישב אשב] 'David, as appears from *v.* 25 ff., was, together with Abner and Jonathan, Saul's daily and regular companion at table: thus the sentence ואנכי ישב וג' cannot be so related to the preceding one, as though the new-moon were the occasion of his being a guest at the king's table: on the contrary, the new-moon is rather alleged as the excuse for his absence. Consequently, the rendering, "To-morrow is new-moon, and I must sit with the king at meat" is excluded; and the only course remaining open is to read with LXX ישב לא אשב "To-morrow is the new-moon, and I will *not* sit with the king at meat; but thou shalt let me go" etc.' (We.). For the new-moon, as a festival and popular holiday, see 2 Ki. 4, 23. Am. 8, 5.

השלשית] cannot be construed grammatically with הערב, and is omitted by LXX. Targ. '(Or) on the third day.' 'But *on the third day* is always בַּיּוֹם הַשְּׁלִישִׁי; and שְׁלִישִׁית, when without a noun, is always *a third part*' (Dr. Weir). Probably the word is a gloss due to a scribe who observed that in point of fact David remained in concealment till the third day (*v.* 35).

6. In this verse we have two idiomatic uses of the inf. abs. combined: (*a*) to emphasize the terms of a condition expressed by אם, which has been briefly noticed before (1, 11): add Ex. 15, 26. 19, 5. 21, 5. 22, 3. 11. 12. 16. 22. 23, 22; *ch.* 12, 25. 14, 30. below *vv.* 7b. 9. 21: (*b*) at the beginning of a speech, where a slight emphasis is often required: so *v.* 3. Gen. 43, 3. 7. 20. Jud. 9, 8. *ch.* 10, 16. 14, 28. 43. 23, 10; II 1, 6; 20, 18.

נשאל] on the force of the *Nif.* (asked for himself, asked leave), see Ew. § 123b. Stade, § 167b.

זבח הימים] as 1, 21: cf. on 1, 3.

7. אם כה יאמר] See on 14, 9.

כלתה . . . . מעמו] *v.* 9. 25, 17. Est. 7, 7; is accomplished (= determined) of him *or* on his part. מעם expresses origination (= Greek *παρὰ* with gen.): 1 Ki. 2, 33. 12, 15. Is. 8, 18. 28, 29.

8. על עבדך] Everywhere else (or [1]את) עשה חסד עם. There occur indeed נטה חסד אל Gen. 39, 21, and נטה חסד על Ezr. 7, 28. 9, 9: but על suits as naturally with נטה as it is alien to עשה. Doubtless, therefore, עם should be restored, which is expressed also by LXX, Pesh. Targ.

ועד אביך למה זה תביאני] 'but to thy father wherefore shouldest thou bring me?' Notice the emphatic position of עד אביך, *before* the adv.: cf. before הֲ and הֲלֹא Jer. 22, 15. Neh. 13, 17. Job 34, 31 כי אל אל האמר for unto *God* did one ever say? before כי Gen. 18, 20. 1 Ki. 8, 37. Mic. 5, 4 al.; before אם ψ. 66, 18; before מה Est. 1, 15. 9, 12[a].

9. חלילה לך] in answer to the remark in the previous verse; so *v.* 2.

כי אם וג׳] 'for if I *know* that the evil is determined of my father to come upon thee, shall I not tell thee *that?*' (ולא as Ex. 8, 22). Ke. We. construe affirmatively, assuming an aposiopesis: '. . . and I do not tell thee *that*' (*sc.* so and so may God do to me!).

ולא אתה וג׳] אתה is emphatic: cf. on 21, 10.

10. או מה־יענך אביך קשה] if perchance thy father answer thee with something harsh. או must have here the unusual sense of *if perchance* (RV.), cf. Lev. 26, 41; מה is indefinite, as 19, 3. קשה is in apposition with מה; its position at the end is in accordance with idiom; see on 26, 18.

12–13. This difficult passage has been rendered in two ways: (*a*) 'O Jehovah, God of Israel! when I shall sound my father to-morrow [(or) the third (day)], and behold, there is good toward David, and I send not then unto thee, and disclose it to thee, Jehovah do so to Jonathan and more also: (but) if it please my father to do thee evil, I will disclose it to thee' etc. (Th. Keil). This, however, implies that כה יעשה וג׳ refers unusually backwards; it is a further objection that there is nothing in the Hebrew to express or suggest a *contrast* between the two clauses introduced by כי. (*b*) 12[b] being treated as a question (cf. *v*, 9): 'O Jehovah, God of Israel! when I shall sound my father . . . and behold there

[1] Rare. Occasionally also ל: Ex. 20, 6. 1 Ki. 2, 7. ψ. 18, 51.

is good toward David, shall I not then send unto thee, and disclose it to thee? Jehovah do so to me and more also: if it please my father to do thee evil, I will disclose it to thee' etc. (so RV., the sentence being merely somewhat more closely accommodated to English idiom). This is preferable. It is true that commonly a more emphatic particle follows כה יעשה וג׳, and that the analogy of other passages might have led us to expect כי אם ימיב . . . . כי אגלה וג׳ (II 3, 9) or אם לא כי ימיב . . . . אגלה וג׳ (cf. II 19, 14); but the types of sentences with כה יעשה וג׳ are not perfectly uniform, and there seems to be no *necessity* for such a particle to be used, if the sense is sufficiently plain without it. At the beginning, יהוה as a *vocative* agrees badly with the speech following in which the second person is throughout Jonathan. Probably עֵד has fallen out after דוד (so Pesh. RV.). On בעת מחר see on 9, 16. השלשית is as perplexing and intrusive as in *v.* 5, and is no doubt, as there, 'a correction *ex eventu.*'

והנה] lit. *and behold,* used similarly in the enunciation of a particular hypothetical alternative, Dt. 13, 15; 17, 4; 19, 18; and in Lev. 13—14 frequently. Comp. above, on 9, 7.

ייטב] The punctuation implies as subject either המיטיב (on 16, 4) or יהוה (cf. 2, 32). Perhaps, however, the word ought to be read as *Qal* יִיטַב, construed with את as יִרַע II 11, 25, where see note.

14–15. Another difficult passage. 'And wilt thou not, if I am still alive (*sc.* when thou comest to the throne), wilt thou not shew toward me the kindness of Jehovah that I die not, and not cut off thy mercy from my house for ever?' The second ולא must be treated as merely resumptive of the first: cf. כי 1 Ki. 20, 31; ויהי Gen. 27, 30; והיה Dt. 20, 11. But most moderns prefer to point וְלָא (II 18, 12) for וְלֹא twice: 'And *mayest thou,* if I am still alive, *mayest thou* shew toward me' etc.

חסד י׳׳] as חסד אלהים II 9, 3. The last clause ולא אמות does not in itself cause difficulty: nevertheless LXX, Vulg. both render as if it expressed the opposite alternative to אם עודני חי (*καὶ ἐὰν θανάτῳ ἀποθάνω*, si vero mortuus fuero). If this view be correct, we must conclude that אם has dropped out before אמות [so Dr. Weir],

and render (connecting with *v.* 15), 'And thou shalt not, *if I die*, thou shalt not cut off thy mercy from my house for ever [1].'

15–16. ולא בהכרת וג׳] A third difficult passage. *V.* 15 will just admit of the rendering, 'And thou shalt not cut off thy mercy from my house for ever, *and not* (= yea, not) when Jehovah cuts off the enemies of David,' etc. But the repetition of ולא is more awkward even than in *v.* 14; and in *v.* 15 not merely is the covenant concluded with the *house* of David strange, but clause *b* is anacoluthic, and what is expected is not that Jehovah should require it from the hand of David's enemies, but from the hand of David himself, in case he should fail to fulfil the conditions of the covenant. LXX points to another and preferable reading, uniting 15[b] and 16, and treating the whole as a continuation of Jonathan's speech: *καὶ εἰ μή, ἐν τῷ ἐξαίρειν Κύριον τοὺς ἐχθροὺς Δανειδ ἕκαστον ἀπὸ προσώπου τῆς γῆς, εὑρεθῆναι* [cod. A *ἐξαρθῆναι*] *τὸ ὄνομα τοῦ Ἰωναθαν ἀπὸ τοῦ οἴκου Δανειδ* i.e. ולא [2] בהכרת יהוה את איבי דוד איש מעל פני האדמה יִכָּרֵת שֵׁם יהונתן מֵעִם בית דוד = 'and when Jehovah cutteth off the enemies of David, each one from the face of the ground, *the name of* Jonathan *shall* not be cut off from the house of David.' The clause ובקש וג׳, which was incongruous in MT., is now in its appropriate place, in Jonathan's speech, as a final wish expressed by him on behalf of his friend: 'and may Jehovah require it at the hand of David's enemies!' (viz. if they presume to attack or calumniate him.) The reading is also supported by 24, 22 'Swear to me now by Jehovah that thou wilt not cut off my seed after me, nor destroy my name from my father's house.' Jonathan, being David's brother-in-law, and prescient that David will succeed Saul upon the throne, prays that when his enemies are destroyed—especially, in accordance with the usual Oriental custom (cf. 1 Ki. 15, 29. 16, 11. 2 Ki. 10, 6. 11, 1), the family of his predecessor—his own relationship with David's house may not be forgotten or disowned. David's

[1] We.'s וְלֹא אם אמות לא תכרית is a form of sentence not quite supported by analogy.

[2] We. וְלֹאלֹא *and may not* . . . ! (LXX, representing ולא by *εἰ μή*, vocalized wrongly וְלוֹא: see below, on II 13, 26; and comp. Jer. 11, 21 LXX.)

acknowledgment of the obligation is recorded II 9, 1: cf. 21, 7. The expression . . . . נכרת שם מעם recurs Ruth 4, 10.

17. להשביע את דוד] *to make David swear.* 'The impassioned entreaties addressed by Jonathan, *vv.* 14–16, to David might with some show of plausibility be termed an *adjuration* of David: as, however, they are entreaties *on behalf of himself*, they cannot be regarded as any special token of his love *towards* David. It follows that באהבתו אתו in *v.* 17 agrees only with the reading of LXX לְהִשָּׁבֵעַ לדוד *to swear to David*, which also has the advantage of being capable of a strict interpretation: for *v.* 12 f. (to which the reference will now be) express an actual oath, whereas *vv.* 14–16 do not properly express an adjuration.' (We.).

19. ושלשת תרד מאד] For תרד LXX has ἐπισκέψῃ i. e. תִּפְקֹד, incorrectly vocalized for תִּפָּקֵד *thou shalt be missed* (so Targ. תתבעי, Pesh. ܬܬܦܩܕ ܠܐ), which agrees as it should do with מאד *greatly*, and is evidently right. To *go down* is an idea which, as used here (Jud. 19, 11 is different), would not be qualified by *greatly:* RV. *quickly* takes an unwarrantable liberty with the Hebrew.

שִׁלֵּשׁ is a denom., *to do a thing the third time* (1 Ki. 18, 34), or, as here, *on the third day*[1]. Lit. 'and thou shalt act on the third day, thou shalt be missed greatly' = and thou shalt *on the third day be missed* greatly; cf. Is. 29, 4 ושפלת מארץ תדברי lit. 'and thou shalt be humbled, thou shalt speak from the earth' = and thou shalt *speak humbly* from the earth, the second verb, in each case, defining the application of the first. The principle is the same as that which underlies the idiom explained on 2, 3 אל תדבו תדברו, though as a rule the two verbs are in the same tense.

האבן האזל] LXX τὸ ἐργαβ ἐκεῖνο: cf. *v.* 41 where מאצל הנגב is rendered ἀπὸ τοῦ ἀργαβ. Clearly, in both passages, the translators found before them the same word, which they did not understand, and therefore, as in similar cases (e. g. *v.* 20 Ἀρματαρει; 14, 1 al. Μεσσαβ), simply transliterated. And in both passages their reading,

[1] Expressions not quite identical, but analogous, are cited by Roed. from the Arabic in the *Thes.*, p. 1427[b].

as compared with the present Hebrew text, has the presumption of originality in its favour. Here האזל is a *vox nihili;* in *v.* 41 'beside *the south*' is a position which does not admit of being fixed, and from which, therefore, no one can be conceived as arising; at the same time, there is the presumption that אצל was in both passages followed by some similar word. Restore, therefore, here (or [1] הַלָּאוֹן) הָאַרְנָב הַלָּז and in *v.* 41 מאצל הָאַרְנָב: הלז has occurred before in 14, 1, and is expressed here also by Pesh. (ܗܠܝܢ): ארנב is a word which (cf. רֶגֶב) would naturally signify a *mound* or *cairn of earth.*

20. ואני . . . אורה] LXX אוּרָה [צִדָּה] ואני אֲשַׁלֵּשׁ בחצים, the claims of which are well stated by We. אֲשַׁלֵּשׁ will be construed as in *v.* 19, to which Jonathan's promise now forms the counterpart, 'And I on the third day will shoot to its side with arrows.' It is true, of course, that Jonathan in fact shoots but one arrow, and the boy at once runs to fetch it; but in the first *general* description of what Jonathan will do, the expressions 'shoot with arrows,' 'find the arrows that I shoot' are naturally used. As a מועד, however, must evidently be carried out in accordance with the terms arranged, the fact that in *v.* 35 ff. no mention is made of the *three* arrows of MT. is an indication that they were not originally part of *v.* 20. צדה, though omitted in LXX, may be retained, but must be pointed either צִדָּהּ [2] or צִדָּהּ (i. e. צִדּוֹ, referring to הארנב: see on II 21, 1). In MT. צִדָּה is for צִדָּהּ (referring to האבן), the *mappiq* being omitted, as occasionally happens, e. g. Ex. 9, 18; 2 Ki. 8, 6; Is. 23, 17. 18: Ew. § 247[d] (2); Stade, § 347[c]. Ges. *Thes.*, in saying that the ה is paragogic, has overlooked the fact that the tone is *milra'*.

לשלח לי] *so as to send it for me* etc. The reflexive לי, implying that the שלח is done *with reference to* the speaker, or for his pleasure, cannot be properly reproduced in our idiom.

21–22. החצים] LXX throughout the sing., i. e. הַחֵצִי, an unusual

[1] Like the sporadic קאם, ראנ, לאמ, ראש (II 12, 1), etc.
[2] *Mil'el*, with ה *locale* = to (the) side.

form (see on *v.* 36b), which might readily be changed erroneously into a pl., as in MT.

21. קחנו ובאה] As the text stands, קחנו is addressed to *David*, the suffix relating to the lad: 'Fetch him and come.' We. reading with LXX החצי (sg.) makes קחנו the end of the words addressed to the boy, 'fetch it,' and treats ובאה as beginning the apodosis. But though החצי may be right, for the apodosis to be introduced by ו and the *imperative* is most unusual, if indeed it occurs at all in the OT.; if, therefore, this view of קחנו be adopted, it will be almost necessary to read וּבָאֹתָ for וְבֹאָה (which, indeed, only implies a change of *one* letter).

22. שלחך] 'will have sent thee away' (*sc.* in the case supposed). The pf. as 14, 10; Lev. 19, 8; II 5, 24 (*Tenses*, § 17).

25. ויקם יהונתן] LXX *καὶ προέφθασεν τὸν Ἰωναθαν* (Lucian more correctly *αὐτὸν Ἰωναθαν*), implying ויקדם. *Rose up* is out of place: the relative position of those at the table is described, and Jonathan *was in front*, opposite to Saul: the seat opposite to Abner was vacant. True, קִדֵּם commonly denotes *to come* or *go in front;* but not perhaps necessarily, and the use of the word here would closely resemble that in ψ. 68, 26 קִדְּמוּ שָׁרִים the singers *were in front.*

26. בלתי טהור] The only passage in which בלתי is used to negative an adj. (as elsewhere—at least in poetry—בלי, e.g. Hos. 7, 8). It negatives a subst. once, Is. 14, 6.

כי־לא טהור] LXX *ὅτι οὐ κεκαθάρισται*=כִּי־לֹא טֹהַר, which relieves the tautology of MT.: 'he is not clean; for he hath not been cleansed.' As thus read, the clause will state the ground why Saul supposed David to be still בלתי טהור.

27. ויהי מטחרת החדש השני] Keil: 'And on the morrow of the new-moon there was the second (day),'—a fact so patent as hardly to be worth recording. Better with LXX (and substantially RV., for the word cannot be *understood*) insert בַּיּוֹם before השני, 'And it came to pass on the morrow of the new-moon, even on the second day,' that etc. A slight redundancy of expression is not out of harmony with Hebrew style, especially when, as here, the

'second day' will suggest to the reader a repetition of the scene described, *v.* 24 f.

29. והוא צוה־לי אחי] Cf. ψ. 87, 5 והוא יכוננה עליון and *He* will establish it, even the Most High. The unusual form of expression may have been intended to suggest that David had received the command from one whom he would not willingly disobey. We. would read וְהֵא *and lo* (Gen. 47, 23). For the words quoted LXX express וַיְצַוּוּ לִי אַחַי.

30. בן נעות המרדות] Commonly rendered 'son of a perverse woman (נָעָוֹת being ptcp. Nif. fem.) in respect of rebelliousness.' The expression is, however, peculiar, and excites suspicion. The genitive is attached commonly to a descriptive adj. for the purpose of defining it (Ew. § 288c): thus (*a*) בר לב pure *of heart*, נקי כפים clean *of hands*, תֹּעֵי רוּחַ erring *of spirit:* מוּעדי רגל tottering *of feet;* (*b*) אֹבֵד עֵצוֹת perishing *in regard to* counsels; נשוי פשע forgiven *in respect of* transgression; (*c*) סָרַת טָעַם (Pr. 11, 22) a woman turned aside *in respect of* discretion (=turned aside from discretion); שָׁבֵי פָשַׁע (Is. 59, 22) = those turned back from transgression; שׁוּבֵי מִלְחָמָה (Mic. 2, 8)=averse from battle. מַרְדּוּת, however, does not *define* נָעָוֹת, but repeats the same idea under a different form. Further, מַרְדּוּת, if derived from מרד *to rebel*, ought by analogy (cf. מַלְכוּת, יַלְדוּת, עַבְדוּת: Ol. § 219a) to be pointed מַרְדוּת (with aspirated ד). On these grounds, Lagarde, in a note on the expression[1], having first pointed out that עוה corresponds with the Arabic غَوَى *to go astray, leave the right path,* urges (1) that the resolution of 'a woman perverse in respect of rebelliousness' into 'a perverse, rebellious woman,' as a rendering of נעות המרדות, is illegitimate, and that 'only he would think correctly from the point of view of Semitic idiom who conceived the "genitive" המרדות as defining that from which the נַעֲוָה turned aside:' and (2) that מרדות must be treated as a derivative, not of מרד but of רָדָה, with the force of the corresponding word ܡܪܕܘܬܐ in Syriac, viz. *discipline*

[1] In his review of the 9th edition of Gesenius' *Handwörterbuch* (by Mühlau and Volck), reprinted in the *Mittheilungen*, i. (1884), p. 236 f.

(e. g. Eph. 6, 4 Pesh. = *παιδεία*). Lagarde would accordingly construe the phrase 'son of a woman *gone astray from discipline*' and he compares the Arabic expression (Lane, p. 2305[b]) وَلَدُ غَيٍّ son *of a woman gone astray*, i. e. son of a whore. In spite of שְׁמֵי כָזָב ψ. 40, 5 'treacherously recreant' (Cheyne, ed. 1); בֹּגְדֵי אָוֶן 59, 6 'traitors of wickedness,' Lagarde's argument is philologically just: and the only difficulty which attaches to his conclusion is the distinctively Syriac sense which it postulates for מרדות, and of which there is no other trace in connexion with the Hebrew רָדָה or its derivatives [1].

LXX have *υἱὲ κορασίων αὐτομολούντων* = בֶּן נְעָרֹת הַמֹּרְדוֹת; and מרדות = *discipline* being thus questionable in Hebrew, the alternative is with We. to follow this, so far at least as the ר in נערת goes, and to read בֶּן נַעֲרַת הַמַּרְדוּת *son of a rebellious girl*, i. e. of a girl who has contumaciously rebelled against her master, and left him, in other words, of a runaway slave-girl. We. compares Judith 16, 12 *υἱοὶ κορασίων κατεκέντησαν αὐτούς, καὶ ὡς παῖδας αὐτομολούντων ἐτίτρωσκον αὐτούς*, in the Syriac version [2].

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[1] But Lagarde is unquestionably right in maintaining that in עוה and its derivatives *two* roots, distinct in Arabic, have, as in many other cases (comp. on 15, 29), been confused in Hebrew, viz. غَوَى *to bend* (e. g. in Is. 21, 3 נעויתי משמע; ψ. 38, 7); and غَوَى *to err, go astray* (Qor. 2, 257. 7, 143. 19, 60 and often: especially, as Lagarde abundantly shews, opp. to رَشَدَ *to go straight, to keep on the right path*), which is found in העוה *to act erringly*, II 24, 17 al., and in the common subst. עָוֹן *iniquity*, properly *error*. The idea expressed by עוה (=غَوَى) and its derivatives is thus not that of *perverseness* (=עקש), but *deviation from the right track, error*: and this sense is still sometimes expressed by the ancient versions: as Is. 19, 14 רוח עועים *πνεῦμα πλανήσεως*, ܪܘܚܐ ܕܛܥܝܐ; Pr. 12, 8 נָבוֹן לֵב = one deficient in understanding, Vulg. *vanus et excors* (as though *lit.* one gone astray from understanding). The conventional rendering of the frequent עָוֹן by words of general import, such as *ἀδικία, ἁμαρτία, iniquitas, iniquity*, tends to conceal from those to whom the Hebrew term is thus familiarly represented, the metaphor which originally underlay both עון itself, and the cognate verb.

[2] In Lucian's recension of LXX there is a second rendering of the phrase in

בחר] LXX *μέτοχος* i. e. חָבֵר *art a companion of*, which agrees with the following ל (see Pr. 28, 24). בחר is construed with ב, not with ל. 'LXX good' (Dr. Weir).

31. אתו אלי] 'LXX *νεανίαν*, reading אתהעלם, their MS. being indistinct' (Dr. Weir).

בן מות] 26, 16. II 12, 5.

33. כי כלה היא . . . להמית] For this use of היא (which is uncommon), cf. 2 Ki. 18, 36. Jer. 50, 15. 25. 51, 6. 11. כלה is, however, elsewhere confined to poetry, and expresses the idea of *consumption*, *destruction* (usually with עשה, as Is. 10, 23), not that of *complete determination*. כָּלָתָה (LXX, We.) for כלה היא is certainly a more idiomatic expression (cf. *vv.* 7. 9).

36. . . . הנער רץ ו] See on 9, 5.

החצי] So 37 *bis*, 38 Kt. 21 f. (LXX), and 2 Ki. 9, 24 MT. Probably a genuine alternative form of חץ (Ew. § 186e). Though the pl. in Hebrew is חִצִּים, the form in Arabic (حُظَّوَةٌ) and the plural in Eth. (ሐጽ: ሐጽት: Dillm. col. 134) shew that there is a parallel form, the root of which is a ל״ה verb.

38. מהרה חושה] מהרה *before* the verb which it qualifies, as 2 Ki. 1, 11 מהרה רדה, ψ. 31, 3 מהרה הצילני; and (for the sake of the rhythm) 37, 2. Is. 58, 8.

ויבא] LXX, Pesh. Vulg. וַיָּבֵא, which is preferable.

40. אשר לו] 17, 40. 21, 8. 24, 5. 25, 7. 1 Ki. 1, 8. 33. 49. 4, 2. 10, 28. 15, 20. 22, 31. 2 Ki. 11, 10. 16, 13b. Not always with a *compound* expression.

41. מאצל הנגב] See on *v.* 19.

42. אשר] = *in that, forasmuch as*, Gen. 30, 18 etc.: cf. on 15, 15.

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question, viz. *γυναικοτραφῆ*, i. e. (as it seems) *woman-nourished*, effeminate. Symm. has *ἀπαιδεύτων ἀποστατούντων*, Theod. . . . . *μετακινουμένων*. Vulg. substitutes another disparaging comparison, Fili mulieris *virum ultro rapientis*, which seems to stand in some relation to the first part of the paraphrase of Chrysostom (X. 301 D, quoted by Field), as the second does to the rendering of Lucian: *οἷε πορνιδίων ἐπιμαινομένων ἀνδράσιν, ἐπιτρεχόντων τοῖς παριοῦσιν, ἐκνενευρισμένε καὶ μαλακὲ καὶ μηδὲν ἔχων ἀνδρός*.—Pesh. ܕܐ ܡܫܬܢܝܐ (comp. the rendering of Pr. 12, 8 cited in the last note: hardly נערות).

21, 2. נֹבָה] So 22, 9: cf. יִדְּנָה Ez. 25, 13; also the anomalous punctuation ה־ in the imper. וְדַעָה Pr. 24, 14, and 1 and 3 pers. impf. *ch.* 28, 15 ואקרָאה and ψ. 20, 4 יִדַּשְׁנָה. Ges. § 90 Rem. 2; Ew. § 216c; Stade, § 132.

אחימלך] 'LXX Ἀβειμελεχ, as also in *ch.* 22. 23, 6. 26, 6. ψ. 52, 1: on the contrary, Ἀχειμελεχ 30, 7. II 8, 17. The same mis-transcription occurs in 1 Ch. 18, 16 MT., where LXX has rightly Ἀχειμελεχ,' We. (the readings of LXX corrected from Dr. Swete's edition).

ויחרד . . . לקראת] as 16, 4.

3. איש אל ידע] The same expression, Jer. 36, 19. 38, 24. מאומה *as regards* anything = at all.

יודעתי] Po'el from ידע, according to Ew. § 125a 'to make a person know a thing in order to determine him to act accordingly' = *to direct*. But this explanation requires more to be supplied than is probable. LXX διαμεμαρτύρημαι, which points to a reading יוֹעַדְתִּי, Po'el from יָעַד (see p. 59 *bottom*), in Qal, to designate or appoint (a place, II 20, 5; a person, Ex. 21, 8. 9): hence in Po'el with a personal object (Wright, *Arab. Gr.* i. § 43: comp. above on 18, 9), not, as in Qal, simply to appoint a person for some position or purpose, but to perform the act of appointment upon a person, to fix a place or time for him (which is the sense of the corresponding form in Arabic, as وَاعَدَهُ Arnold, *Chrestom. Arab.*, p. 197, 10: Qor. 7, 138; 20, 82 وواعدناكم جانب الطّور الأيمن and *we appointed you* to the right side of the mountain). So here, 'the young men *I have appointed to* the place of such and such a one.' The Hif. הוֹעִיד is used in nearly the same sense Jer. 49, 19=50, 44: Job 9, 19. Dr. Weir however writes: 'Is it not rather יָעַדְתִּי? comp. Jer. 47, 7 אל חוף הים שם יָעָדָהּ.' The Qal would certainly seem to express all that is required.

פלני אלמני] So Ru. 4, 1 †: in Dan. 8, 13 פלמני—the *one* example of a real contraction which the Hebrew language affords. فُلَانٌ (Qor. 25, 30) and فُلْ are used in the same sense, perhaps derived from the root of פֶּלֶה, and meaning properly a *separate*, *particular* one. אלמני perhaps signifies *one whose name is withheld* (from אלם

to be dumb). Ew. § 106c renders the expression, 'ein gewisser verschwiegener.'

4. ועתה מה וג׳] Keil, RV. and others: 'And now what is under thine hand? Five loaves of bread give into my hand, or whatsoever there is present.' But this leaves the emphatic position of חמשה לחם unaccounted for: and how could David ask specifically for five loaves, when his previous words had just implied that he did not know whether Aḥimelech possessed them? Rather, 'And now what is under thine hand? Five loaves of bread? Give them into mine hand,' which agrees better with the accents (according to which the chief break in *a* is at לחם, not at ידך). But even this construction is difficult, and probably there is some error in מה. LXX render as a question. Either הֲ or, better, אִם for מה would constitute a normal Hebrew sentence: 'And now, *if* there are under thy hand five loaves of bread, give them into my hand, or whatsoever there is present.' הנמצא lit. *that which is found*, i. e. that which is here present, as 13, 16. Gen. 19, 15. Jud. 20, 48. An idiomatic use of the *Nif.* of מצא.

5. אל תחת ידי] The use of אל here is destitute of analogy. In Jer. 3, 6. Zech. 3, 10. Ez. 10, 2 אל תחת of course expresses *motion* under. אל is in fact redundant, and is in all probability simply a corrupt repetition of חל.

6. כי אם] apparently, as Jud. 15, 7, with the force of an oath: see Ges. *s.v.* who renders *hercle*.

אשה] a good example of a sing. term used collectively. For other rather noticeable instances see Gen. 30, 37 מקל (note the following בהן). Jud. 19, 12 עיר (followed by הִנֵּה). 21, 16 (אשה as here). Jer. 4, 29b עיר (note בהן).

עצרה־לנו] detained *in reference to* us, i. e. (Anglice) *from* us: cf. ל in ψ. 40, 11; 84, 12; Job 12, 20 construed with verbs of removing or withholding.

בצאתי וג׳] This difficult sentence is usually rendered: 'When I came out, the vessels of the young men were holy, though the journey was but a common one, how much more then to-day shall they be holy in (their) vessels?' i. e. the utensils in which the young

men would put the bread were clean ceremonially when they set out: there has been no danger of pollution since (though the journey was a common one), and hence they cannot defile bread put into them. That the *persons* of his companions were ceremonially clean David had assured Aḥimelech before: he here gives him the same assurance respecting their 'vessels,' i.e. wallets or utensils. But the interpretation cannot be pronounced a certain one[1]; nor is the text altogether free from suspicion. For the construction of בצאתי followed by ל cf. Is. 6, 1; Jud. 11, 16, etc.: *Tenses*, § 127 *β*. The literal sense of כלים seems the most likely: that suggested by Ewald (='bodies,' as σκεῦος, 1 Thess. 4, 4) is consonant with the context, but artificial: that supported by Keil is a sense scarcely suitable except in poetry (Is. 13, 5).

יקרש] Though the sing. is defensible, the plur. יקרשו (LXX, Pesh. Ew. We.) is preferable and more in accordance with general prose usage.

7. לחם הפנים] i.e. Bread of (Jehovah's) Presence; cf. Ex. 40, 23 and see Dillmann, *Commentary on Ex.–Lev.*, p. 600.

המוסרים] The plur. might be explained as a reference to the separate loaves (cf. חמשה לחם, עשרה): but this does not accord well with הלקחו at the end of the verse. It is better, therefore, either to read there הִלָּקְחָם with LXX, or to suppose that the final ם in מוסרים has arisen by error from the first מ of the word following, and for המוסרמלפני (cf. on 1, 24) to restore המוסר מלפני. Comp. Jer. 29, 9 (read חֹלְמִים); 36, 21 (read על, in accordance with idiom); Mic. 2, 8 (יקום); 2 Ch. 28, 23 (read עֹזְרִים). On the other hand, sometimes a repeated letter has dropped out, as *ch.* 17, 17. Is. 45, 11 (read תשאלוני with Hitzig, Dr. Weir, Prof. Cheyne), and probably ψ. 42, 2 (אילת).

8. נעצר] Comp. Jer. 36, 5. Neh. 6, 10.

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[1] Dr. Weir remarks: 'כתמול שלשם is translated by all [substantially] "both yesterday and the day before;" but it never has this meaning [see e.g. Gen. 31, 2. 5. Ex. 5, 7]; and there seems no reason why we should not render here [in accordance with its usual meaning] . . . *as heretofore, when I have gone forth*' (placing, of course, the Zaqef qaṭon at בצאתי).

אביר הרעים] אַבִּיר is not *chief* (RV.), but *mighty*, which, however, does not well agree with הרעים, *might* or *heroism* being hardly a quality which in a shepherd would be singled out for distinction. Read, with Grätz, הָרָצִים for הרעים, 'the mightiest of Saul's *runners*,' or couriers: Saul's רָצִים are mentioned afterwards, 22, 17. In a runner, strength and size, such as אביר—elsewhere, it is true, only used in poetry—connotes, would be a qualification which the narrator might naturally remark upon.

9. וְאֵין יֵשׁ] The combination אֵין יֵשׁ occurs ψ. 135, 17; hence אֵין here is commonly regarded as an anomalous punctuation for אֵין; cf. עִירָה Gen. 49, 11. שִׁיתוֹ Is. 10, 17 (for what, according to analogy, would be עֵירָה, שֵׁיתוֹ). So Kimchi, Ges. Ew. § 213[e], 286[h]; Stade, § 194[c] (2). Delitzsch, however (on ψ. *l. c.*), treats אֵין as a dialectical form of אם = *num?* אֵין occurs in the Palestinian Targums = *if* (ψ. 7, 4. 5 etc.), also = הֲ in *indirect* questions, and =אם, where the answer *No* is expected, Job 6, 12 אין חילא היך אבניא חילי. 10, 4[b]. 5[b]. 11, 7[b]. 13, 9[b]: and [1] אין אית occurs (e.g.) simply =*if there is*... ψ. 7, 4[b]. Job 33, 23[a]. 32[a]; Job 6, 6[b] אין אית טעם וג׳ *or is* there taste in the white of an egg? in an indirect question, ψ. 14, 2 למחמי אין אית משכיל. Lam. 1, 12. It may be questioned if such parallels justify the use of אֵין as a *neutral* particle of interrogation: nor does it seem probable that such a pronounced Aramaism would occur in an early narrative, clearly of Judaic origin.

10. לומה] Is. 25, 7. 1 Ki. 19, 13 וַיִּלָּט פָּנָיו בְּאַדַּרְתּוֹ.

אם־אֹתָהּ תקח־לך קח] If thou wilt take *that* for thyself, take it. Cf. for the position of אֹתָהּ, Ex. 21, 8 Qri לו (opp. to לבנו, *v.* 7); and on 18, 17.

בַּזֶּה] Elsewhere pointed always בָּזֶה.

14. וישנו את־טעמו] 'And he changed it, even his behaviour.' The suffix in itself, in anticipation of את טעמו, is defensible (Ex. 2, 6 ותראהו את הילד and she saw him, the child. 35, 5. Lev. 13, 57[b]. 1 Ki. 21, 13. 2 Ki. 16, 15 Kt. Is. 29, 23 (render, with Hitzig, 'when his children see it, the work of my hands' etc.). Jer. 31, 2. Ez. 3, 21.

[1] Aram. איתי = Heb. יש.

44, 7. Pr. 5, 22. ψ. 83, 12 שיתמו נדיבמו make them, (even) their nobles, etc.[1]): but the emphatic anticipation of an object such as מעמו is not probable, and the form of the suffix—rare even in strong verbs (see on 18, 1)—is found only once besides with a verb ל״ה, II 14, 6, where there are *independent* grounds for questioning its correctness. No doubt וישנו is an error of transcription for וַיְשַׁנֵּהוּ. So Ol. p. 547; Stade, § 143[e]; Kön. p. 546.

ויתהלל] and he behaved himself madly. The word recurs, applied metaphorically, Nah. 2, 5, Jer. 25, 16. 51, 7.

בידם] in their hands, i.e. as they sought to restrain him (Th. Ke.).

וַיְתָו] Pi'el from תָּוָה, with anomalous *qameẓ*, for וַיְתַו, i.e. *scratched*, made meaningless marks. But LXX ἐτυμπάνιζεν i.e. וַיְתָף *and he drummed* on the doors of the gates,—'a more suitable gesture for a raving madman' (Kp.). So Stade, § 493[b].

16. חסר וג׳] 'Am I in lack of mad men?'—The question is indicated by the tone of the voice: see on 11, 12; and cf. 22, 7. 15.

אתרזה] See on 10, 27.

עלי] *lit.* upon me, i.e. to my trouble: Gen. 48, 7 מתה רחל עלי.

22, 1. אל מערת עדלם] The מערה is afterwards, *v.* 4, spoken of as a מצודה; and the case is the same in the other passage in which it is mentioned II 23, 13 f.=1 Ch. 11, 15 f. Can a מערה be also termed a מצודה? A מצודה is a mountain-stronghold (ψ. 18, 3); and in Jud. 6, 2. Ez. 33, 27 מערות and at least מצָדות (Is. 33, 16) are named side by side as *different* kinds of hiding-place. We. answers the above question in the negative; and believes that both here and II 23, 13 f.‖ מערת עדלם is an old error for מצדת עדלם the *stronghold* of 'Adullam.

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[1] Comp. Ew. § 309[e]. There are also other types, as with ל, Nu. 32, 33. Jos. 1, 2. Jud. 21, 7. 2 Ch. 26, 14; with מן Lev. 6, 8; and with the suffix in the *genitive*, as Ez. 10, 3. 42, 14. Job 29, 3; and in Ch., in a form recalling strongly Syriac usage, 1 Ch. 5, 26 וינלם ל׳. 23, 6. 2 Ch. 25, 10. 28, 15. With one word, the interrog. אי, the apparent pleonasm is idiomatic: Is. 19, 12 אים חכמיך Where are they, thy wise men? 2 Ki. 19, 13 איו מלך חמת (in ‖ Is. 37, 13 איה). Mic. 7, 10 איו יהוה אלהיך. Except with this word, the use is chiefly a late one; or at least occurs with growing frequency in the later writers. But *some* of the instances are not improbably due to textual error.

וירדו] 'עדלם was in the *Shephēlah* Jos. 15, 33. 35: hence *went down*' (Dr. Weir).

2. כל־איש אשר־לו נשא] Cf. Is. 24, 2 כאשר נשא בו as (one) against whom there is a lender (creditor).

מר נפש] Jud. 18, 25; cf. Job 3, 20; and on 1, 10.

3. יצא . . . אתכם] If the text be sound, these words can only be rendered 'come forth (to be) with you.' But the case is not one in which such a strongly marked pregnant construction would be expected: and it is probable that either some word has dropped out, or that we should, with Vulg. Pesh. (maneat, ܢܬܩܝܡ) read יֵשֵׁב for יֵצֵא.

4. וַיַּנְחֵם] 'led them (so as to be) in the presence of the king of Moab.' Another pregnant construction, hardly less expected than the last. את פני is not used in conjunction with verbs of motion, and in Pr. 18, 16 ולפני גדלים יַנְחֻנוּ the prep. is different. Targ. ואשרינון, Pesh. ܐܬܪܚܘ point to the punctuation וַיַּנִּחֵם (see Jos. 6, 23 Targ.; II 16, 21 Pesh.) *and he left them*, which is altogether to be preferred. (LXX καὶ παρεκάλεσε = וַיְנַחֵם.)

5. ובאת־לך] Cf. ופנית לך 1 Ki. 17, 3; and often in the imper., as Dt. 1, 7 פנו לכם. 40. 2, 13 עברו לכם. 5, 27 שובו לכם: Is. 40, 9 עֲלִי לָךְ.

6. נודע] *known* = discovered: cf. Ex. 2, 14. Jud. 16, 9. II 17, 19. In clause *b* the series of ptcpp. describe the situation, as (e. g.) 1 Ki. 1, 40; 22, 10; 2 Ki. 6, 32.

7. לכלכם (2)] unless it be an error for וכלכם, affords an example of ל marking the accus., on which see 23, 10.

8. חֹלֶה] *is sick* because of me. This can hardly be right. In the *poetical* passage Am. 6, 6 the apathy of the boisterous revellers of Samaria is well described by the words ולא נָחֲלוּ על שבר יוסף 'and *feel no sickness* by reason of Joseph's breach:' but the passage here is different. LXX πονῶν, which represents חמל in the passage of similar import 23, 21 כי חמלתם עלי. Hence Grätz, Klo. חֹמֵל: 'and none of you *hath compassion* on me.' Dr. Weir makes a similar suggestion: 'Is it חָמְלָה? [and there is no *compassion* on your part upon me: cf. Gen. 19, 16] comp. 23, 21 LXX.'

הקים . . . לארב] Cf. 13 לקום אלי לארב to rise up against me *into*

(=so as to become) one lying in wait; Mic. 2, 8 (reading for יקומם; יקום: notice the two *mem*'s following) עמי יקום לאויב. LXX (in both verses) *εἰς ἐχθρόν*, which Dr. Weir prefers, remarking that 'הקים is not suitable to אֹיֵב, but is so to אֹיֵב.'

9. נצב על] *placed over* (Ke. rightly), as 1 Ki. 4, 7. Ru. 2, 5. 6.

13. ושאול לו] the inf. abs., according to Ges. 131. 4[a]. Ew. § 351[c]. After an *inf. c.*, as 25, 26.

14. וסר אל משמעתך] RV. *is taken into thy council*, following Ges. (qui *devertere solet* ad colloquium tuum, qui interioris apud te admissionis est) and Keil. This, however, assumes an unusual sense for סור, which is hardly justified by the parallels quoted, Gen. 19, 2. 3. Jud. 4, 18. 19, 12 (to 'turn aside' to *visit* a person). Probably for סר we should read with LXX, Targ. (*ἄρχων*, רב) שַׂר '*captain* over thy body guard,' which would imply a position of responsibility, and close attendance upon the king. For this sense of משמעת, cf. II 23, 23 (=1 Ch. 11, 25) (Ch. וישימהו דוד אל (על משמעתו: the word is applied also in a concrete sense, Is. 11, 14 ובני עמון משמעתם. So Ew. Bertheau (on 1 Ch. *l. c.*), Then.

15. שים ב׳ [אל ישם . . . בעבדו דבר] lit. *to lay in*, i. e. to attribute to, as Job 4, 18: so שים ל׳ Dt. 22, 8.

בכל בית אבי] LXX, Pesh. ובכל וג׳, which is required.

17. ידם עם] II 14, 19 (את): Jer. 26, 24 (את).

18. דויג] Ew. § 45[d]. Kt. uses י in the Syriac fashion: the Qri warns the reader to pronounce it softly, and not differently from דואג *v.* 9. 21, 8.

ויפגע הוא] Note the emphasis expressed by the pronoun: as Ex. 18, 19. 22. 26 etc. (*Tenses*, § 160 *note*.)

22. סבתי] סִבָּה in Biblical Hebrew is used somewhat peculiarly in 1 Ki. 12, 15 מעם י״י [Ch. נְסִבָּה] כי היתה סבה lit. 'for there was *a bringing about* from Jehovah that he might establish his word,' etc.: in the philosophical Hebrew of the middle ages, it acquires the sense of *cause*. Hence this passage has been rendered, 'I have been the cause in (the death of) all the persons of thy father's house.' The legitimacy of this rendering is questionable. There is no evidence that סבה possessed the sense *cause* in Biblical times;

nor is it probable, if it did, that סבב (in *Qal*) would be a denominative of it; and thirdly, even though there were a verb סבב *to be the cause*, its use with ellipse of the crucial word *death* is more than is credible. It is best for סבתי to read, with Th. We., חַבְתִּי *I am guilty* in respect of all the persons, etc.: cf. Pesh. ܚܛܝܬ. The construction with ב as חטא ב׳ 19, 5, where Targ. has the same word in the *ethp.* with the same construction, viz. אתחייב ב׳.

23. כי משמרת אתה עמדי] 'For thou art *a keeping* with me,' i.e. shalt be jealously guarded with me. The abstract for the concrete, according to a usage of which there are many other examples in Hebrew (*Tenses*, § 189. 2): comp. Is. 11, 14 ובני עמון משמעתם[1]. LXX ὅτι πεφύλαξαι σὺ παρ' ἐμοὶ = כי נִשְׁמַרְתָּ אַתָּה עִמָּדִי (נ for מ, the two letters being very similar in the old character),—which has nothing to recommend it.

23—26. *David as an outlaw, in the Lowland, the Hill-country, and the Wilderness of Judah.*

23, 3. ואף כי] = *and how much more, when*, as 2 Ki. 5, 13.

4. רד קעילה] Qe'ilah, like 'Adullam (22, 1), lay in the שְׁפֵלָה (Jos. 15, 44, see *v.* 33), which sloped down towards the sea-coast.

נתן] the *fut. instans:* see on 3, 11.

5. וינהג] The word used as 30, 2. 20, like the Greek ἄγειν.

6. There is some disorder in this verse: Abiathar fled to David, *before* he reached Qe'ilah; and clause *b* cannot be construed so as to yield an intelligible sense (as it stands it can only be rendered, 'the ephod *came down in his hand!*')[2]. The simplest course is to follow LXX and to read after אל דוד: והיא ירד עם דוד קעילה והאפוד בידו. Even this change does not entirely relieve the verse of difficulty; for the sense required is *after* Abiathar fled, which is not strictly expressed by בברח אביתר. AV. RV. 'that he came down with

[1] And the remarkable parallel in Moabitic: Mesha, line 28 כי כל דיבן משמעת *lit.* for all Dibon was *obedience*.

[2] It is moreover out of connexion with clause *a*: for according to all but uniform usage ויהי would be resumed by either ירד אפוד or ואפוד ירד or וַיֵּרֶד אפוד, but not by אפוד ירד (*Tenses*, § 78 *end*).

an ephod in his hand.' This (irrespectively of the difficulty in clause *a*) yields an excellent sense: only it should be clearly understood that *it is no rendering of the Massoretic text* (אפוד ירד בידו). AV. (and occasionally even RV.) sometimes conceals a difficulty by giving a sense that is agreeable with the context, regardless of the fact that the Hebrew words used do not actually express it: i. e. they implicitly adopt an emendation of the text. Comp. on 17, 20: 24, 20; 25, 30: and see Jer. 19, 13. Ez. 45, 21 RV. Ley's proposal to read את for אל (*ZATW.* 1888, p. 222) does not touch the real difficulty of the verse.

7. נִבַּר] LXX πέπρακεν=מָכַר (comp. Jud. 4, 9). *Sold*, however, is here scarcely suitable. If the text be correct, the sense will be *to treat as strange=to alienate, reject* (cf. Jer. 19, 4 וַיְנַכְּרוּ את המקום הזה), construed here pregnantly with ביד. But the context in Jeremiah is not parallel; and the figure here would be rather a forced one. *Ch.* 26, 8, in a similar context, we have סִגַּר, which, however, would here give rise to an inelegant alliteration with the following נסגר. Perhaps Krochmal is right in suggesting סִגַּר, which is construed with בְּיַד in Is. 19, 4 in exactly the sense that is here required, and only differs from נִבַּר by one letter. The versions, other than LXX, render only by a general term *deliver* (מסר, ܐܫܠܡܘܗ, *tradidit*), from which nothing can be inferred as to the reading of the text which the translators had before them.

דלתים ובריח] Dt. 3, 5. 2 Ch. 8, 5; cf. 14, 6.

9. מחרש] *was fabricating, forging*. Apparently a metaphor derived from the working of metal: cf. חֹרֵשׁ נחשת Gen. 4, 22, 1 Ki. 7, 14. Elsewhere in this figurative sense only in Proverbs, and only there in Qal (3, 29 אל תחרש על רעך רעה. 6, 14. 18. 12, 20, 14, 22†). The position of עליו makes it emphatic: comp. Jer. 11, 19 and on II 15, 4.

10. שמע שמע] See on 20, 6.

לשחת לעיר] So with ל, Nu. 32, 15. שחת is construed so constantly with an accus. that, though there is a tendency in Heb. for Pi'el, and especially for Hif.[1], to be construed with ל, expressing

[1] E. g. החיה ל' *to give life to*, Gen. 45, 7; הרחיב ל' *to give width to*, ψ. 4, 2 al.;

the *dativus commodi* (or *incommodi*), this is probably an instance of the use of ל to mark the accusative, such as is regular in Syriac and occurs in Hebrew, rarely in the early and middle periods of the language, and with greater frequency in exilic and post-exilic writings. See 22, 7. II 3, 30 הרגו לאבנר; Jer. 40, 2 ויקח . . . לירמיה ψ. 69, 6 אתה ידעת לאולתי; 73, 18 תשית למו al.: Ew. § 277e.

11 f. בעלי קעילה] This use of בעלים to denote the *lords* or *citizens* of a town is rare: Jos. 24, 11 (of Jericho). Jud. 9, 22 ff. (Shechem) 20, 5 (Gibeah). II 21, 12 and 2, 4 LXX (Jabesh of Gilead)[1].

13. ויתהלכו באשר יתהלכו] Cf. 2 Ki. 8, 1 ונוחי באשר תנוחי; II 15 20 ואני הולך על אשר אני הולך; Zech. 10, 8; see also Ex. 33, 19 Ezek. 12, 25. A Semitic idiom, copiously illustrated by Lagarde in a note at the end of his *Psalterium Hieronymi* (1874), p. 156 f. especially from Arabic authors, and employed where either the means, or the desire, to be more explicit does not exist. 'And they went about where they went about:' in the present case, no doubt the vagueness of the expression corresponds with the reality. From Lagarde's instances may be quoted: אונקלוס תִּרְגֵּם מַה־שֶּׁתִּרְגֵּם (Rashi on Gen. 20, 13, and elsewhere) Onqelos renders as he does render; لكان ما كان fuit quod fuit=missa haec faciam; اصنع ما انت صانع age quod agis=non curo quid facturus sis, et liberam agendi ut volueris potestatem tibi concedo; طلع من طلع emersi [ex undis] qui emersit=non attinet exponere qui et quot emersi serint; وفد على كسرى ابرويز فيما كان يفد عليه ad regem Persarum Parwêzum profectus est eo consilio quo profectus est=nil attinet explicare quaenam itineris causa ac ratio fuit: Arnold, *Chrestomathia Arabica*, p. 143, 7 nisi forte غيّرهم ما غيّرهم mutaverit eos quod eos mutavit = nisi forte nescio quae res eos mutaverit.

14. במצדות] See Is. 33, 16.

15. ויראו] 'Here, in spite of 26, 3, we must with Ew. *Hist.* iii

הרפה ל' *ch.* 11, 3; הרגה ל' Hos. 10, 1; הצדיק ל' Is. 53, 11 *to give right to* Comp. Ew. § 282c, and Giesebrecht's careful study on this preposition, *Die Hebräische Praeposition Lamed* (Halle, 1876), p. 80 f.

[1] Comp. in Phoenician *CIS.* 120 הרנה בעלת בונחי Irene citizen of Byzantium (in the Greek Ἐρήνη Βυζαντία).

127 (E.T. 92) vocalize וַיִּרָא, not only in order to secure a connexion with what precedes, but especially to obtain a motive for what follows: cf. *v.* 16 "strengthened his hand," and *v.* 17 "fear not"' (We.). And so Dr. Weir: 'Rather, *was afraid;* see next verse.'

בחרשה] The prep. ב and the ה *locale* combined. So 19; 31, 13 ביבשה; Jos. 15, 21 בנגבה; II 20, 15 באבלה; Jer. 52, 10 ברבלתה. And even with מן, as Jud. 21, 19 מִצְּפוֹנָה ל׳; Jos. 15, 10 מִצָּפוֹנָה; Jer. 27, 16 מבבלה. Here the ה was already read by LXX (though wrongly understood) ἐν τῇ Καινῇ = בַּחֲדָשָׁה.

17. תמצאך] Cf. with יד Is. 10, 10. ψ. 21, 9. But מצא does not correspond phonetically with Aramaic מְטָא, with which Mühlau-Volck, in the 10th edition of Gesenius' Lexicon, compare it: מצא = ܡܨܐ = ܡܨܐ: *advenire:* מְטָא = ܡܛܐ:—in conj. I. 2 (= *Pi'el*) *porrigere, praebere.* See Nöldeke in the *ZDMG.* 1886, p. 736.

כן] *so,* in accordance with what has just been stated. Cf. ψ. 90, 12 *so*—i. e. in accordance with *v.* 11—teach us etc.

20. לכל אות וג׳] ל = *in accordance with:* elsewhere the phrase is used with ב; comp. on 2, 16. With the rhythm or run of clause *a*, cf. Qoh. 9, 10 (accents and RV. *margin*).

ולנו הסגירו] 'and *ours* (will it be) to deliver him,' etc. Not a common use of ל. Cf. (with ל before the inf.) Mic. 3, 1; and in late Hebrew, 2 Ch. 13, 5. 20, 17. 26, 18. Comp. עלי in II 18, 11.

22. מי ראהו שם] The Hebrew is abrupt (comp. on 2, 35). LXX for מי ראהו has ἐν τάχει, whence Th. We. restore, perhaps rightly, הַמַּהֲרָה—'know and consider his place where his *fleeting* foot may be.' For מַהֵר as an *adj.*, cf. Zeph. 1, 14.

אמר] sc. האומר (16, 4).

ערם יערם הוא] Ex. 4, 14 דבר ידבר הוא; *ch.* 22, 18b; 27, 2; 28, 8.

23. ראו ודעו] In this order, only here and Jer. 5, 1. Elsewhere regularly דע וראה, דעו וראו.

מכל] *any of . . . , whatever there be of,* with a strongly individualizing force. Cf. Gen. 6, 2. 7, 22. 9, 10. 17, 12: Ew. § 278c.

אל נכון] אל must here be used as the equivalent of על, which is

joined sometimes with substantives to express an adverbial relation; ψ. 31, 24 עַל יֶתֶר *according to the rule of* abundance = abundantly; Jer. 6, 14 עַל נְקַלָּה = lightly; Is. 60, 7 על רצון = acceptably. Here = *assuredly.*

25. לבקש] 'read לבקשו with LXX' (We.). ו has dropped out before the וי following. So Klo.

וירד הסלע] In illustration of the fact, Dr. Weir refers appositely to Jud. 15, 8 וישב בסעיף סלע עיטם; 20, 45. 47 וישבו בסלע רמון ארבעה חדשים; and *ch.* 13, 6.

וישב] LXX אᾗ: 'and came down to the crag *which is* in,' etc. This is probably right, הסלע not being a proper name (We.).

26. שאול] LXX שאול ואנשיו: probably rightly.

ויהי דוד נחפז] 'And David came to be (on 18, 9) *hasting in alarm,* . . . and Saul and his men were *surrounding* David and his men to take them,'—the ptcpp. describe the situation, into the midst of which the message, *v.* 27, came. For the idea expressed by נחפז, cf. II 4, 4 (Qal), 2 Ki. 7, 15 (Nif.).

28. מֵרָדוֹף] Is. 14, 3; Ges. § 22. 5[b].

המחלקות] prob. *of divisions*[1], Saul and David there parting from the neighbourhood of one another: cf. the Nif. in 1 Ki. 16, 21. Gen. 14, 15. A popular explanation of the meaning of the name. 'Dathe, Ges. De Wette "rock of *escapes;*" but Th. objects rightly (though the Speaker's Comm. adopts the explanation, after Keil) that the sense of *escaping* is not established for חלק' (Dr. Weir)[2]. LXX *πέτρα ἡ μεριοθεῖσα*=סֶלַע הַמְחֻלָּקֶת. Targ. has the characteristic paraphrase, 'the place where the heart of the king was divided to go this way and that.'

24, 3. על פני] The expression is ambiguous. על פני may denote either (1) *on the surface of,* Gen. 11, 8. Ex. 32, 20. II. 18, 8; or (2) *on the front of* (usually in the sense of *on the East of;* see on

[1] Though מחלקת is elsewhere used only in a *concrete* sense, of the divisions of a people (Jos. 11, 23. 12, 7. 18, 10), or (especially in Ch.) of the divisions (i.e. 'courses') of priests and Levites.

[2] It is assumed (though very questionably) by the Rabbis, and even favoured by Gesenius, for the Hif. in Jer. 37, 12.

15, 7). In sense (1) על פני is commonly used with words of *scattering* or *casting:* nor does it appear why here the *surface* of the rocks of the chamois-goats should be so particularly specified. Probably, therefore, (2) is preferable: though, as Ges. remarks, there is nothing here to guide us as to whether the 'front' definitely means the East. Wild goats still abound in the neighbourhood of 'En-gedi; and the צורי היעלים must have designated some locality in which they were particularly apt to congregate.

4. ישבים] 'were in the recesses of the cave, sitting down.'

5. אשר אמר] Do these words mean *of which he said*—the allusion being to some previous assurance of deliverance from Saul, which David's followers *apply* to the present occasion (Kp.); or *on which he says,—the occasion itself* being interpreted by them as an indication of Jehovah's purpose to deliver Saul into his hands (Th. Ke. We.)? In order to answer this question properly, the nature of אשר and its use in parallel cases must be considered in some detail.

אשר is properly not a relative *pronoun*, but a relative *sign*, indicating generally and indeterminately the idea of relation = *as to which:* it is followed in strictness by a pronominal or adverbial (שָׁם) supplement, defining more closely the nature of the relation which it is used to express—האיש אשר דבר עליו the man *as to whom* he spake concerning him = the man *concerning* whom he spake. There are, however, certain cases in which the pron. or adv. supplement is dispensed with. (*a*) with אֲשֶׁר אָמַר, followed by the words used, where, however, its place is really taken by a pronoun in the speech which follows, as Gen. 3, 17 the tree *as to which* I commanded thee, saying, Thou shalt not eat *from it*, Dt. 28, 68. 1 Ki. 8, 29. Jer. 32, 43; *ch.* 9, 23[b]: *ib.* 17 the man *as to whom* I said unto thee, *This one* (זה) shall rule my people Israel; Jud. 7, 4 (exactly similar) and (where the noun repeated takes the place of the pronoun) Jud. 8, 15 Behold Zebaḥ and Ẓalmunna', *as to whom* ye reproached me, saying, Is the hand of *Zebaḥ and Ẓalmunna'* now in thine hand? etc. In 2 Ki. 17, 12. 21, 4 a term nearly equivalent to the antecedent of אשר follows similarly in the speech. The pron. or adv. supplement is dispensed with (*b*) when a word denoting *time* or *place* or *manner* has immediately preceded אשר: thus (α) Dt. 4, 10 יום אשר עמדת the day *on which* thou stoodest, Gen. 45, 6. 1 Ki. 9, 10. 22, 25 and frequently: (β) Gen. 39, 20. Dt. 8, 15. Is. 64, 10 al.[1]: (γ) in

[1] And regularly after באשר, בכל אשר (*ch.* 14, 47) = *wherever*, מאשר (Ex. 5, 11. Ru. 2, 9) *from* the place *where* = *whencesoever*, אל (על) אשר *whithersoever*, II 15, 20 al.

. . . וזה הדבר אשר this is the matter *as to which* (or, account *how*) . . . Jos. 5, 4; 1 Ki. 11, 27[1]. It is dispensed with (*c*) in a few extreme instances, in which it is left to the reader's intelligence to define the relation intended: as Dt. 7, 19[b]; Is. 8, 12 לא תאמרון קשר לכל אשר יאמר העם הזה קשר, where יאמר would normally be followed by לו; 31, 6 שובו לאשר העמיקו סרה Turn ye to (him, as to) whom they have deeply rebelled. (Of course, also, familiarly, when the pronominal supplement is the direct object of a verb.)

Applying the principles that have been thus determined to the passage before us, we shall see that presumption favours its being regarded as analogous to *b* (*a*). Had the sense intended by the narrator been, Behold the day, as to which J. said to thee, I will etc., we should have expected (on the analogy of *a*) הנה היום אשר אמר יהוה אליך ביום ההוא אנכי אתן וג׳. As it is, אשר has the presumption of being determined by the preceding היום: 'Behold the day *on which* Jehovah saith unto thee, Behold, I am about to deliver etc.' Compare the very similar passage, Jud. 4, 14.

6. את כנף] 'After כנף eight MSS., and LXX, Pesh. Vulg. insert הַמְּעִיל,—necessarily, as the art. is wanting' (Dr. Weir). So We.

7. אם] after חלילה with the force of an oath, as 14, 45. II 20, 20: more impassioned than the more ordinary constr. of חלילה with מן of the act deprecated (e. g. 26, 11).

8. וישסע . . . בדברים] 'And David *tare* his men with words.' 'שסע is *to cleave:* in Qal only ptcp., of the cloven hoof, Lev. 11, 3. 7. 26. Dt. 14, 6. 7; in Pi'el, Lev. 1, 17. Jud. 14, 6 וישסעהו כשסע הגדי and he *rent* it (the lion) as one would *rend* a kid. It follows that the Heb. text here yields no sense' (Dr. Weir). We. defends MT. on the ground that the addition בדברים implies that the verb is a *figurative* one; but if MT. be correct, David—to judge from such knowledge of the Heb. word used as we possess—must have expressed himself with singular violence, and in terms which would be suitable rather to an abusive and malicious attack by words (comp. the Lat. *proscindere* = to satirize, defame), than to a simple rebuke or 'check' (so RV., but not fully representing שסע). None of the emendations that have been proposed is, however, satis-

[1] Comp. the use of דבר in the phrase . . . וזה דָבָר Dt. 15, 2. 19, 4. 1 Ki. 9, 15; and in the first line of the Siloam Inscription.

factory (Th. וַיִּשְׁבֵּת; Dr. Weir, 'Perhaps וַיִּמְנַע or וַיִּשְׁקֹט;' Klo. וַיֵּאָסֹר). וַיִּחְשֹׂךְ is a word that would be appropriate to the context (cf. II 18, 16); but וישסע could scarcely have arisen out of this by the ordinary processes of transcriptional corruption. The renderings of the Versions are: LXX ἔπεισε, Pesh. ܐܬܦܝܣ *made to repent*, Targ. פַּיֵּס *persuaded, pacified*, Aq. συνέκλασεν (hence Vulg. confregit), Symm. περιέσπασεν, Theod. ἠπάτησεν.

11. ואמר] The tense is irregular: the pf. with simple *waw* is improbable: the pf. with *waw* conv. is out of place, the idea of reiteration being evidently not what is here intended to be expressed. Jerome's וָאֹמַר (*et cogitavi* ut occiderem te), of course, cannot be right. Either ויאמר *and one said* must be restored, or we must follow LXX καὶ οὐκ ἠβουλήθην and read וָאֶמְאָן *and I refused.*

ותחס] Elsewhere followed always by עין (Dt. 7, 16 and frequently). The ellipse, considering the standing usage of the word, is not probable. Sept. Targ. Pesh. express the first person וָאָחֹס: ותחס may have been 'written in error by a scribe, who expected עיני to follow' (We.).

12. צָרָה] *liest in wait* (not *huntest*, צוד): see Ex. 21, 13; also Nu. 35, 20. 22. 'LXX δεσμεύεις (= צָרַר) translating from an indistinct text' (Dr. Weir).

13[a]. Cf. Gen. 16, 5[b]. 31, 53.

16. . . . והיה] The pf. and *waw* conv. with the force of a wish: cf. *Tenses*, § 119 δ.

וישפטני מידך] and judge me (and free me) from thy hand: see on 25, 39.

20. ושלחו] will he send him away? For the question thus introduced, cf. Ez. 15, 5[b]: *Tenses*, § 123 β.

תחת וג'] '*in return for this day*—the sense being explained by what follows—*wherein* (on *v.* 5) *thou hast wrought for me.*' AV. RV. express תחת אשר עשיתה לי היום הזה: cf. on 23, 6. Against LXX and Th. see We.

21. וקמה] = and be confirmed, as 13, 14; Gen. 23, 30. Nu. 30, 5.

25, 1. פארן] In all probability an error for מָעוֹן, as LXX. Otherwise it must be supposed that Paran is used widely, and that the extreme N.-E. part of it is here intended. Dr. Weir: 'LXX right.'

2. ואיש] without a verb; see on 17, 12.

ומעשהו] of work in the fields: cf. Ex. 23, 16 בבכורי מעשיך.

גדול] So II 19, 33 of Barzillai; 2 Ki. 4, 8 of the Shunammite woman.

ויהי בגזז] apparently=*and he was* (engaged) *in* the shearing of his sheep,—a most unusual type of sentence. ויהי גֵּז is what would be expected in that sense.

3. שכל] *insight, shrewdness:* Pr. 16, 22 מקור חיים שכל בעליו.

כלבו] Qri כָּלְבִּי, a Calebite, the י being the usual patronymic termination. So Targ. (מדבית כלב) Vulg. (de genere Caleb), Rashi, Kimchi (היו"ד ליחס, לפי שהיה ממשפחת כלב קְרָאוֹ כן). The inhabitants of the district in question in South Judah claimed Caleb as their ancestor; see Jos. 15, 13 ff.; and *ch.* 30, 14 (the נגב כלב).

5. כרמֶלה] Cf. הָרָה Gen. 14, 10; Ew. § 216c.

6. לָחָי] A most perplexing and uncertain word. (*a*) The text can only be the pausal form of לַחַי=*to him that liveth.* But the rendering 'And ye shall say thus to him that liveth, Both thou,' etc. affords a poor sense; hence it is thought by some to be a form of salutation, of which no other instance occurs, 'And ye shall say thus, To him that liveth! Both thou,' etc. So substantially Ge. Ke.[1], the former comparing the common Arabic formula of salutation حَيَّاكَ ٱللّٰهُ *God keep you in life*=grant you good health. (*b*) Vulg. renders *fratribus meis* (לְאַחַי), following which We., admitting the difficulty of the passage, thinks that *relatively* the best explanation of it is to punctuate לָחִי[2], and to render 'And ye shall say thus

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[1] Except that the rendering *In vitam* is doubtful. חַי (constr. חֵי Dan. 12, 7) is always an adj. *living;* in the phrases חַי נפשך and חַי מרעה, חַי can scarcely be anything but an artificial variation of חֵי, introduced by the punctuators.

[2] In this case, however, it is almost necessary to *read* לְאָחִי. Though, no doubt, examples of the elision of א occur (e.g. not only בנו for באנו *v.* 8, but also שָׁלָה 1, 17 for שָׁאֵלָה from שָׁאֲלָה, רַמִּים *ψ.* 22, 22 for רַאמִים from רְאֵמִים,

to my brother' (cf. II 20, 9 where Joab uses the same term in addressing Amasa, and 1 Ki. 9, 13 Ḥiram addressing Solomon)[1]. The other versions evidently presuppose nothing different from the MT. LXX *εἰς ὥρας*[2] (= כעת חיה Gen. 18, 14); Targ. לחיך; Pesh. ܠܥܕܢ ܗܝܐ.

7. לא הכלמנום] So *v.* 15; cf. Ruth 2, 15 *end.*

8. על יום טוב] על of time is most unusual. יום טוב recurs in Esther (8, 17. 9, 19. 22).

10. עבדים המתפרצים] The combination of a ptcp. with the art. and a subst. without it occurs sporadically in OT., often (but not invariably) where the subst. is definite in itself or defined by the context. Thus Gen. 1, 21. 28. 7, 21 (with כל־חיה and כל־בשר): Dt. 2, 23. Jud. 14, 3 (with a n. pr.): 16, 27. Jer. 27, 3. 46, 16. Ez. 2, 3[3]. 14, 22[4]. Pr. 26, 18. ψ. 62, 4. 119, 21 (accents)[5]. Here the idea 'slaves' is virtually limited by the words היום רבו, which shew that the speaker has only a particular class of them in view.

11. וְלָקַחְתִּי] *and shall I take?* cf. Nu. 16, 10. Is. 66, 9[b] (tone *mil'el* on account of Tifḥa, *Tenses*, § 104).

מימי] LXX מֵינִי, which is generally preferred by moderns. מימי is probably, as Abu'lwalid (*Riqmah*, ed. Goldberg, p. 175) suggested long ago, due to a *lapsus calami*. It is true, in a district

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הוֹמֶם Gen. 25, 24 for הֹאוֹמֶם from הָאוֹמֶם, אֲחַפָּנָה *ib.* 31, 39 for אֲחַפָּאנָה, בית־שָׁן *ch.* 31, 10 by the side of בית־שָׁאָן Jos. 17, 11), they are nevertheless rare, nor is there any example of such elision after a preposition with ־ָ.

[1] Dr. Weir: 'Or is it לְאָחִי to my brother? But see *v.* 8 thy *son* David. כה may follow the verb, as Ex. 5, 15, though rarely.' Against the view that treats לחי as commencing the speech is the extreme abruptness which attaches then to ואמרתם כה: what is regularly said is (תאמרון) כה תאמרו, e. g. *ch.* 11, 9. The objection derived from *v.* 8 against 'my brother' is not conclusive: for both *brother* and *son* being used metaphorically, the terms may be interchanged (especially when not addressed to the same person).

[2] I.e. *next year:* comp. Theocr. 15. 74 (quoted by Liddell & Scott, and also by Field here) *κεἰς ὥρας κἠπειτα, φίλ' ἀνδρῶν, ἐν καλ εἴης.*

[3] Where, however, אל גוים should probably be omitted with LXX.

[4] Where Cornill is probably right in vocalizing with LXX, Pesh. Symm. Vulg. הַמּוּצָאִים.

[5] Some other instances are noted in the *Journal of Philology*, xi. 229 f.

(Jos. 15, 19) in which it was scarce, water might have been a commodity which would not readily be given away; still, among the viands provided for the נחמים, some more special beverage than water might not unnaturally find a place (cf. *v.* 18), and the change to מימי is readily explained as a consequence of the frequent collocation of לחם ומים. For other instances of error due to *lapsus calami*, see *ch.* 12, 15. II 21, 8. Jer. 27, 1; and no doubt also 1 Ki. 2, 28.

14. וַיָּעָט], from עוט (14, 32 Qri. 15, 19), here pointed regularly. The Versions mostly guess. LXX ἐξέκλινεν (but with ἀπ' αὐτῶν) as 14, 32 ἐκλίθη; Aq. ὠτρύνθη; Symm. ἀπεστράφη; Theod. ἐξουδένωσεν; Targ. וקץ בהון; Pesh. ܐܬܪܚܩ ܥܠܝܗܘܢ; Vulg. (after Symm.) aversatus est eos. Th. considers that these renderings point to וַיָּקָט (cf. ψ. 95, 10); on which We. remarks: 'ויקט, even if Pesh. etc. read it, would not help the verse: all turns here on the *expression* of Nabal's feeling.'

15. כל־יָמֵי התהלכנו] So (in the *st. cstr.*) with a finite verb Lev. 14, 46[1]. ψ. 90, 15 (יָמוֹת): with אשר, Lev. 13, 46. Nu. 9, 18 (Ges. § 116. 2, 3). Elsewhere, the inf., as *vv.* 7. 16. 22, 4.

17. כלתה] 20, 7.—על and אל here interchange in one and the same clause: for other remarkable instances of the same variation, see *v.* 25. II 2, 9; 3, 29: Jer. 26, 15. 28, 8.

18. עֲשׂוּוֹת] i.e. *'ăsūwōth.* So Kt. On the form, see Ew. § 189[d]; Stade, §§ 119[b], 319[c]: and comp. נְטוּוֹת Is. 3, 16. The Qri substitutes the normal עֲשׂוּיוֹת *'ăsūyōth.*

21. ודוד אמר] Note the *plupf.* (on 9, 15). The clause expresses David's thoughts as he went along before he met Abigail.

אך] as Jer. 5, 4; see on 16, 6.

22. לאיבי דוד] LXX τῷ Δαυειδ=לְדָוִד, certainly rightly. Analogy (cf. e.g. 20, 13) requires the imprecation to be uttered by the speaker against himself. The insertion of איבי is probably intentional, to avoid the appearance, as the threat in *b* was not carried out, of the imprecation recoiling upon David himself.

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[1] But some treat הִסְגִּיר here as an *inf.*: Ew. § 238[d]; Ol. § 192[f]; König, p. 212.

24. בי אני] Cf. 1 Ki. 1, 26 and see Ges. § 121. 3; Ew. § 311[a].

25. נבל] 'Fool' is an inadequate rendering. The word in Hebrew suggested one whose disposition was churlish and illiberal, and who had no regard for God or man: see Is. 32, 5 f. (where *v.* 6 unfolds the *character* of the נבל in terms which recall at once the conduct of Nabal described in this chapter).

26. ועתה . . . ועתה] The word repeated after the long intervening clause. Such cases of *resumption* are not uncommon in Hebrew: cf. on 17, 13; 20, 14–15.

אשר מנעך י״י] The antecedent י״י is repeated in the relative clause, because it is separated from אשר by the addition וחי נפשך: contrast *v.* 34.

וְהוֹשַׁע ידך לך] The inf. abs., in continuation of an inf. c., as 22, 13[b]; and followed by a subst. standing to it in the relation of subject (rare), as *v.* 33, Lev. 6, 7. ψ. 17, 5 (Ew. § 328[c] towards the end). The phrase itself, implying an exploit or success, achieved against opposing obstacles by *force*, recurs Jud. 7, 2. Job 40, 14, and with reference to Jehovah, Is. 59, 16. 63, 5. ψ. 98, 1.

27. ברכה] i.e. *a present*, called a *blessing* from the feelings of good will, of which it is the expression: 30, 26. Gen. 33, 11.

הביא] Probably an error for הביאה, as *v.* 35.

ונתנה] As in II 14, 10. Is. 9, 4, the *waw* conv. with the pf. introduces the direct predicate (*Tenses*, § 123): here, as 20, 5. Jud. 11, 8, with a precative force, 'And now this present, ... , *let it be* given,' etc.

ברגלי אדני] *at the feet of* my lord = following him, Ex. 11, 8. Dt. 11, 6. Jud. 4, 10.

28. מימיך] An idiomatic expression = all the days that thou hast lived, since thy birth: 1 Ki. 1, 6 לא עצבו אביו מימיו; Job 38, 12 המימיך צויתה בקר[1]. מימיך having this sense, the pf. לא נמצאה would be the tense naturally used with it: probably לא תמצא is chosen with the view of generalising the statement as much as possible, so as to allow it to include a possible future,—'*is not to be* found in thee,' etc.

[1] Cf. ܡܢ ܡܬܩܕܡܝܢ, Wright, *Apocr. Acts of the Apostles*, p. 88, ll. 15–16.

29. והיתה . . . ויקם] 'And man has (as a fact) risen up, etc. . . .: but the soul of my lord shall be,' etc. If it be thought that the sense, 'and *should a man* rise up . . . then may the soul of my lord be,' etc. is required, וְקָם must be read (Is. 21, 7; *Tenses*, § 149).

צרורה וג'] *bound up* for safe custody *in the bundle of life.*

את] *with*=in the care and custody of, as Lev. 5, 23; Dt. 15, 3; Is. 49, 4.

יקלענה . . . ואת] The object resumed, and connected directly with the verb by the suffix; a frequent elegance of Hebrew style, as Gen. 13, 15. 21, 13: *Tenses*, § 197. 1, 6.

30. ככל וג'] RV. 'according to all the good that he hath spoken concerning thee,' which in Hebrew[1] would be ככל הטובה אשר דבר עליך. Perhaps ככל אשר was used sometimes with the force of a stronger and more emphatic כאשר, *with the like of all that*= *altogether, exactly as:* see esp. Ex. 25, 9.

31. 'Then let not this be to thee a (cause of) tottering (*or* staggering), or a stumbling of heart, (viz.) to have shed innocent blood,' etc. Both expressions are peculiar: but the meaning appears to be, 'Let David avoid the difficulties which shedding innocent blood might hereafter involve him in, and the qualms of conscience which will inevitably follow it.' The kind of 'tottering' expressed by the root פוק may be learnt from a comparison of Is. 28, 7; Jer. 10, 4; and Nah. 2, 11 (פיק ברכים). The ancient translations seem merely to have conjectured for פוקה a meaning more or less agreeable with the context: LXX βδελυγμός[2]; Aq. Symm. λυγμός, whence Vulg. in *singultum* et scrupulum cordis: Targ. יצפא (solicitude), Pesh. ܦܘܩܐ (terror). A curious Midrashic exposition of לפוקה may be seen in the *Midrash Tillin* on ψ. 53 (quoted by Levy, *NHWB.*, s. v. פקפק).

ולהושיע . . . ולשפך] *et . . . et=both . . . and.* But no stress seems to rest here upon the combination; and probably the first ו is to be omitted, with LXX, Vulg. Pesh. After ולהושיע LXX express

[1] In Ethiopic a different construction is possible, the antecedent being there frequently introduced into the relative clause: Dillmann, *Aeth. Gr.* p. 413 f.

[2] Possibly (but not certainly) a corruption of the unusual λυγμός.

יד (which the translators are most unlikely to have done, had not the word stood in their text); and the insertion, as We. remarks, is a necessary one: for it just gives to the expression used the sense of *force* (*v.* 26) which is required.

33. מעמך] מעם as Pr. 11, 22.

והושע] See on *v.* 26.

34. כי לולי . . . כי] as 14, 39: the first כי introduces the assertion sworn to, the second is resumptive. Thenius, following LXX literally, gravely proposes, for the second כי, to read אז אמרתי!

ותבאתי] By error for וַתָּבֹאִי, through the influence of the following לקראתי (so Dr. Weir).

אם נותר] if there *had* been left . . . !=surely there had not been left. The pf., after the oath, as II 3, 27 (though not there introduced by אם).

35. ולה אמר] The pron. is emphatic.

36. והנה לו משתה] For the position of לו, cf. . . . ולו *v.* 2; II 14, 30; 17, 18; 23, 18. 22; and on *ch.* 1, 2.

טוב] טוב of the heart=*glad, merry:* II 13, 28: Pr. 15, 15 וטוב לב משתה תמיד. So the subst. טוב לֵב Dt. 28, 47. Is. 65, 14; and טוּבֵי לֵב 1 Ki. 8, 66.

עליו] lit. *upon him*, in accordance with Hebrew idiom: see on 17, 32. Keil is wrong in referring the suffix to משתה, and rendering, after Maurer, *at it*=at the feast.

37. ויחת לבו] opp. is יחי לבבכם 'may your heart *live*'=take courage, ψ. 22, 27.

38. ויהי כעשרת הימים] כעשרת הימים is subject: 'And there was *the like of* ten days, and,' etc. For the art., Dr. Weir compares 9, 20. Is. 30, 26. 1 Ch. 9, 25. Ezr. 10, 8. 'And it came to pass *after* ten days,' would, of course, be ויהי מקץ עשרת ימים. Comp. 1 Ki. 18, 1 ויהי ימים רבים, where ימים is similarly the *subject* of ויהי (for the *sg.*, see on 1, 2).

39. מיד נבל] Dr. Weir, on the ground that רָב מִן occurs but once ψ. 43, 1, would join מיד with חרפתי: but though חרפתך מני נבל might be said (ψ. 74, 22), would חרפתי מיד נבל be a probable idiom? מיד acquired by usage so strongly the force of 'from the *power* of,'

that it is no doubt here construed with רב on the analogy of שפם מיד 24, 16. II 18, 19. 31.

השיב י״ר] The subj. repeated, the אשר at the beginning of the sentence having been forgotten.

השיב . . . בראשו] as Jud. 9, 57. 1 Ki. 2, 44: cf. דמו בראשו Jos. 2, 19 al., and the phrase in 1 Ki. 8, 32 and often in Ez. לתת דרכו בראשו.

וידבר באביגיל] 'and spake *concerning* Abigail,' i.e. (as the phrase was understood to mean) asked her in marriage. Cf. Cant. 8, 8.

42. וחמש וג׳] 'and also her five damsels that followed at her foot:' ו=*and also;* cf. on 6, 11. If ההלכת be treated as *predicate*, the article must be omitted.

לרגלה] is not quite the same as ברגלי *v.* 27: the ל is the so-called ל of *norm*, 'going *according to* her *foot*,' i.e. *guided by* her foot=attending upon her. Comp. for this sense of לרגל Gen. 30, 30 hath blessed thee לרגלי *at my foot*=whithersoever I turned (RV.): 33, 14 and I will lead on softly לרגל המלאכה *according to the pace* of the cattle, etc.

43. יזרעאל] Not the יזרעאל in the N. of Palestine, but the one—also not far from another 'Carmel'—in the Negeb of Judah, Jos. 15, 56 (*v.* 55 מעון and כרמל, as *v.* 2 here).

גם שתיהן] The גם is idiomatic in this phrase,='both *alike:*' Dt. 22, 22. 23, 13. Ru. 1, 5. Pr. 17, 15. 20, 10. 12.

44. גלים] Is. 10, 30 †.

26, 1. על פני הישימון] The same hill is described in 23, 19 as מימין הישימון, which shews that על פני does not always denote the East (comp. on 24, 3).—The *v.* is nearly identical with 23, 19: and the narrative following in *ch.* 24 exhibits such numerous points of resemblance with *ch.* 26 that the two have been held by many scholars to be in reality different versions of the same incident. If this opinion be correct, the more original version will be that contained in the present chapter.

4. אל־נכון] The same somewhat singular expression in 23, 23. Here, however, immediately following בא, the name of a *place* is expected,—the more so, since the text, as it stands, adds nothing

to what has been already stated in 3^b,—unless indeed it can be argued that וידע marks any more certain knowledge than ויראו. It is probable therefore that נכון here is the corruption of the name of some locality, though what that may have been it is impossible to conjecture. LXX ἐκ Κείλα, as We. points out, is altogether too vague.

6. אחימלך החתי] *This* Aḥimelech is not mentioned elsewhere. For his nationality, cf. אוריה החתי.

7. מראשתו] prop. *the parts at* or *about the head*, hence construed in the accus. adverbially, like סביבות and the corresponding מרגלותיו, Ru. 3, 8. 14. So Gen. 28, 11 *lit.* and placed it *at the parts about his head.*

8. We have had before 18, 11 אכה בדוד ובקיר; 19, 10 להכות בחנית בדוד ובקיר to smite with the spear *into David and into the wall*, i.e. *to pin him* with the spear *to the wall.* The analogy of these passages would have led us to expect here אַכֶּה־נָּא בוֹ בחנית ובארץ: but the lighter form אַכֶּנּוּ נָא וגו׳ is used instead. The parallels quoted shew that 'ובארץ is co-ordinate not with בחנית, but with the suff. in אכנו' (We.). With ולא אשנה לו cf. II 20, 10.

9. מי שלח . . . ונקה] ונקה is the pf. with *waw* conv., and שלח has a modal force (cf. the pf. in Gen. 21, 7. ψ. 11, 3): 'who *is to have* put forth his hand, etc., *and be* guiltless?' The sentence is of a type that must be carefully distinguished from that of Job 9, 4 מי הקשה אליו וַיִּשְׁלָם Who (ever) hardened himself [as a fact] against Him, and escaped sound? Dt. 5, 23. Comp. *Tenses*, §§ 19. 2, 115.

10. כי אם] כי here cannot, as often, introduce the terms of the oath, for this (with אם following) would yield a sense the very opposite of what is required, viz. Surely J. will *not* smite him! כי אם must therefore be construed together, though not in the manner adopted by Th. Ke. ('*Except* J. smite him, or his day come, etc., far be it from me to put forth my hand against him'); for this both implies an un-Hebraic inversion of principal and subordinate clause, and yields an improbable sense—David cannot have meant to imply that if one of these contingencies happened to Saul, he would then be ready to put forth his hand against him! Either כי אם must be

understood to have the force of *surely* (as above, 21, 6), or (Ges. Dr. Weir) the negative (such as usually precedes it) may be supposed to be suppressed: (minime ego Saulum caedam,) *sed* Deus caedat eum: cf. II 13, 33 Kt. (minime,) *sed* solus Amnon mortuus est.

11. מראשתו] is the predicate of אשר, and cannot therefore *here* be an accusative. Render (lit.) 'which (is) what-is-at-his-head.'

ונלכה־לנו] 'and let us *get us away:*' so 12 וילכו להם.

12. מֵרַאֲשֹׁתֵי] 'Is a contraction 'מֵרָא for 'מִמְּרָא admissible?' asks We. Hitzig thought it possible for the מִ of מן to be omitted before a formative מ (Hos. 4, 19 מזבחתם for ממזבחתם; Zech. 14, 10 מגדל for ממגדל): but the cases are too uncertain to establish a principle. It is better simply to suppose (with We.) that a third מ between two others has fallen out: and to restore מִמְּרַאֲשֹׁתֵי. The י at the end, if correct, would be the one instance in OT., parallel to בָּמוֹתֵי, of that letter attached to the *st. c.* of the *fem. pl.* before an independent word (otherwise only before *suffixes*): Stade, § 330b. But LXX has αὐτοῦ: so probably We. is right in arguing that 'the י at the end confirms the reading ממראשתיו of LXX, instead of ממראשתי שאול.' In this case, of course, the anomaly will disappear.

תרדמת יי"] a slumber so profound and unusual that it was regarded as sent directly from Jehovah. Cf. the חרדת אלהים in 14, 15.

14. מי אתה קראת] In the *third* ps. comp. Is. 50, 9 מי־הוא ירשיעני; Job 13, 19 מי־הוא יריב עמדי (*Tenses*, § 201. 2): unless I am mistaken, no parallel in the *second* ps. occurs in the OT. (the sentence Is. 51, 12 is framed differently).

15. שמרת אל] In *v.* 16 על. An unusual construction: yet comp. (of *watching* in a hostile sense) II 11, 16: also ψ. 59, 10 (unless עזי אליך אזמרה, as *v.* 18, should be there read).

16. אשר] See on II 2, 5.

ואת צפחת] must be explained, as the text stands, by Ew. § 277d *end* (noticed on 17, 34). Probably, however, in spite of what is urged by We. to the contrary, ואת is a transcriptional

error for וָאֵי, due to a scribe influenced involuntarily by the recollection of ראה at the beginning of the sentence.

17. קולי] In Hebrew, the repetition of a word is a mode of signifying assent (1 Ki. 21, 20); LXX, for קולי, express עבדך, which is used for the same purpose, as II 9, 2. 15, 15. The one is thus just a synonym of the other: 'the more courtly'—that of LXX [cf. 27, 5 in lieu of the pron.]—'is the less original' (We.).

18. ומה־בידי רעה] The *order* is idiomatic: cf. 20, 10. II 19, 29. 24, 13; 1 Ki. 12, 16. Jer. 2, 5. Qoh. 11, 2. Est. 6, 3.

19. ירח מנחה] Cf. Gen. 8, 21 וירח י״י, followed however by את ריח הניחח. Dr. Weir writes: 'יָרַח, perhaps יָרָץ as Am. 5, 22. Jer. 14, 12. Mal. 1, 10.' On הסתפח, cf. on 2, 36.

לאמר לך וג׳] For the god of the country, according to ancient ideas, could only be properly worshipped in his own land: hence banishment was equivalent to being told to go and serve foreign gods. Cf. Hos. 9, 3.

20. מנגד פני י״י] Cf. מנגד עיניך Am. 9, 3. ψ. 31, 23.

את פרעש אחד] For את, cf. on 9, 3. פרעש אחד appears, however, to be derived here from 24, 15: LXX express נַפְשִׁי,—no doubt rightly: for (1) the comparison *within* a comparison (to seek a *flea*, as when one hunts a *partridge!*) is not probable; and (2) MT. agrees but imperfectly with clause *a*,—the *ground* (כי) for אל יפל דמי ארצה being only fully expressed in the reading of LXX, 'for the king of Israel is come out to seek *my life*.'

ירדף] sc. הָרֹדֵף. The art. in הקרא is *generic*, such as is often found in comparisons, where a class, not a particular individual, is naturally referred to: so II 17, 10 כלב האריה: Jud. 8, 18b כתאר בני המלך; 14, 6 כְּשַׁסַּע הַגְּדִי; 1 Ki. 14, 15 כאשר ינוד הקנה במים; Nu. 11, 12 כאשר ישא האמן את הינק, etc.

21. ואשגה] Cf. 14, 24 LXX. Lev. 4, 13 al.

הסכלתי ואשגה הרבה מאד:] The accents treat הרבה as qualifying *both* the preceding words.

22. הנה החנית המלך] Kt. 'behold the spear, O king!' Qri 'behold the spear of the king,' which is better adapted to the context, ה being repeated accidentally from הנה.

23. לְאִישׁ] The art. has a distributive force: 1 Ki. 8, 39. 18, 4. Gen. 41, 48b.

בְּיָד] בְּיָדִי would be more agreeable with general custom (comp. on 19, 9): for the cases in which בְּיָד occurs without a suffix are mostly those in which the reference is *general* (II 23, 6. Is. 28, 2. Job 34, 20: similarly מִיָּד Pr. 6, 5), not, as here, specific. At the same time, it is possible that ביד may have been here written intentionally, for the purpose of avoiding the assonance (which is here an awkward one) with the following ידי. 1 Ki. 20, 42; Ez. 12, 7 (though here LXX, Pesh. omit ביד); 2 Ch. 25, 20 would support the text. 'Keil connects ביד with לאיש, "in whose hand;" but this would require בידו: read rather בידי, with many MSS. [more than 30, *ap.* De Rossi]' (Dr. Weir).

25. עשה] used with a pregnant force, such as is more common in poetry: Is. 10, 13. ψ. 22, 32. 37, 5: cf. above, 24, 20.

וגם יכל תוכל] Cf. 1 Ki. 22, 22 וגם תוכל.

27—31. *David seeks refuge in the country of the Philistines with Achish. The Philistines resolve to attack Israel; their army advances to Apheq. David is released from the necessity of fighting against his countrymen through the opportune suspicions of the Philistine lords: his vengeance on the Amaleqites who had smitten Ziqlag. Saul consults the witch of 'En-dor. Death of Saul and Jonathan on Mount Gilboa'.*

27, 1. אל לבו] Gen. 8, 21. 24, 45; and with על=אל *ch.* 1, 13.

אספה] 12, 25; 26, 10.

יום אחד] אחד unemphatic as Gen. 33, 13; and (of the past) *ch.* 9, 15. (Not as Is. 9, 13 al. a *single* day.)

אין לי טוב כי וג׳] can only be rendered, 'I have no good: for (= but) I must escape into,' etc. The first clause is, however, harshly and abruptly expressed; LXX have οὐκ ἔστι μοι ἀγαθὸν ἐὰν μὴ σωθῶ, i. e. 'I have no good כִּי אִם אִמָּלֵט *except* I escape,' etc., which is preferable.

ונואש ממני] a pregnant construction, occurring with this verb only here, but analogous to that of החריש, noticed on 7, 8.

3. הכרמלית] LXX הכרמלי, in agreement with 30, 5. II 2, 2.

4. וְלֹא יוֹסִף] So Kt., the impf. having a frequentative force, as 2, 25 (see on 1, 7). The Qri substitutes the more usual tense וְלֹא יָסַף: comp. a similar case in Jos. 15, 63.

5. נא] נא belongs logically to יתנו; but it is thrown back into the protasis and attached to אם, as regularly in this formula (Gen. 18, 3; 33, 10 al.), for the purpose of indicating as early as possible that the speech is of the nature of an entreaty.

7. ימים וארבעה חדשים] ימים, by usage, suggesting *a year:* see 1, 3, and more distinctly, Jud. 17, 10 עשרה כסף לַיָּמִים; Lev. 25, 29.

8. (Qri והגזרי) הגשורי והגרזי] LXX have πάντα τὸν Γεσειρι, reading, therefore, only one name. Geshur is elsewhere a country on the *East* of Jordan; nor does Jos. 13, 2 make it clear that there was a tribe of this name in the neighbourhood of the Philistines (see *vv.* 11, 13). It is not improbable that LXX are right in reading but one name, viz. והגזרי (a Canaanite tribe resident in גזר; Jud. 1, 29; 1 Ki. 9, 16).

כי הנה ישבות וג׳] Very difficult. In the first place, the *fem.* is extremely anomalous. If the text be sound, this must be explained on the analogy of the usage noticed on 17, 21, by which sometimes a country, or the population of a country, is construed as a fem.: but no case occurs so extreme as the present, in which the fem. is used with immediate reference to a *gentile* name, expressed in the masc. And even the *poetical* use of יוֹשֶׁבֶת (noticed *ibid.*) is not extended to the plural. Nevertheless, as the text stands, nothing remains but to explain the passage in accordance with this poetical usage, and to render (with We.): 'For those are the populations that inhabited the land from' etc. The gender of הֵנָּה will then be determined by that of the predicate (ישבות) following, by a species of attraction to which there are at least approximate parallels in Hebrew: Ez. 10, 15. 20 היא החיה וג׳. Zech. 3, 2 זה (referring to *Jerusalem*): comp. Lev. 25, 33. Jer. 10, 3 כי חקות העמים הבל הוא. Job 15, 31: Ew. § 319c. In the words which follow אשר מעולם וג׳ there is a further difficulty. Keil's construction, 'where from of old

(has been) thy going to Shur,' etc., is improbable in itself and contrary to analogy (Dr. Weir quotes it with ?!). בואך is used regularly to denote the *direction* in which a land or tract of country extends (see 15, 7; Gen. 10, 19. 30; similarly in עד בואך Jud. 6, 4 al.); hence (since 'as thou comest to the land which is of old' yields no suitable sense) it follows almost of necessity that in מעולם must lie concealed the definition of the limit in the opposite direction. LXX in cod. B exhibits a doublet twice over (*ἀπὸ ἀνηκόντων* [apparently=מַעֲלָם] *ἡ ἀπὸ Γελαμψουρ* [=עלם again + שור] *τετειχισμένων* [clearly a second representative of שור *wall*]); but the reading *Τελαμ*, found in many cursives[1] in place of *Γελαμ*, points to מִטֶּלָם for מֵעֹלָם—'for they inhabited the land which is *from Telam* as thou goest to Shur, even unto the land of Egypt.' From Jos. 15, 24 Telam (pointed there טֶלֶם) appears to have been a place in S.-E. Judah (bordering on Edom): in *ch.* 15, 4 it is named as the spot where Saul assembled his forces before attacking the Amaleqites; so that it would seem to satisfy sufficiently all the conditions required of the present verse. In form, the sentence, as thus restored, will almost exactly resemble Gen. 10, 19; comp. 25, 18. Respecting שור, see on 15, 7.

9. והכה . . . ולקח] In a frequentative sense, describing David's *custom* whenever he engaged in one of these raids. Notice the impff. interchanging here (לא יחיה) and in *v.* 11.

10. אל פשמתם] Either we must suppose that a word has dropped out, and read אֶל־מִי with LXX (*ἐπὶ τίνα;*), Vulg., or, which is perhaps better, we must read אָן (see 10, 14) with Targ. Pesh. (לְאָן, ܠܐܢ). The text is untranslateable. It is a singular fallacy to argue that because *μὴ* in Greek may ask a question, therefore אַל in Hebrew may do the same: for the two words are not in the least parallel. Μὴ is a particle expressing generally the idea of *subjective* negation, from which its interrogative force is at once readily deduced (*μὴ τέθνηκεν;*='he is not dead, *I suppose?*'—implying that a satisfying

[1] Τελαμψουρ XI. 44, 55, 71, 106, 120, 134, 144, 158, 245; Τελαψουρ 29; τε Λαμψουρ 64, 119, 244; τε Λαμψουν 74 (from Holmes and Parsons).

answer is expected). אל has no such general signification, but is simply a particle of dissuasion or prohibition. In other words, the interrogative use of μὴ is dependent upon an element in its signification, which does not attach to the particle אַל at all.

נגב] prop. the *dry* country, the root נָגוּב (נָגִיב, ܢܓܺܝܒ) *to be dry* is in use in Aramaic (e.g. Gen. 8, 13 Onq. נגבו מיא). Hence, from the dry country κατ' ἐξοχήν being on the South of Palestine, the word acquired generally the sense of South, and geographically was applied in particular to the South tract of Judah (see Gen. 12, 9 RV. *marg*. In RV. in this special geographical sense, always with a capital S: e.g. Jos. 15, 19. Is. 21, 1). Here particular districts in the S. of Judah are called the Negeb of the Yeraḥme'elite, the Negeb of the Qenite, from the names of the clans settled upon them (cf. 30, 29 'the *cities* of the Yeraḥme'elite and of the Qenite'). The Qenites are named in the same locality, 15, 6; Jud. 1, 16.

11. The athnaḥ would be better placed at דוד, what follows (וכה משפטו וג׳) being no part of the speech, but the remark of the narrator.

28, 1. כי אתי תצא] אתי has some emphasis: cf. II 19, 39 אתי יעבר כמהם. Gen. 43, 16 כי אתי יאכלו האנשים בצהרים.

2. לכן] in answer to the remark made by another, as Gen. 4, 15. 30, 15 [where LXX, not perceiving the idiom, render οὐχ οὕτως: comp. on 2, 14]. Jud. 8, 7. 11, 8.

אתה] LXX, Vulg. עתה rightly. Comp. II 18, 3; 1 Ki. 1, 18. 20.

3–25. *Saul consults the witch of 'En-dor.* This section (which forms an independent narrative) appears to be out of its proper place. In 28, 4 the Philistines are at *Shunem* (in the plain of Jezreel); in 29, 1 they are still at *Apheq* (in the Sharon, Jos. 12, 18), and only reach Jezreel in 29, 11. The narrative will be in its right order, if the section be read *after ch.* 29–30. *V.* 3 is evidently introductory.

3. ובעירו] The *waw*, if correct, must be explicative: 'in Ramah, *and that* in his city.' But such a construction is very unusual, and probably it has been introduced by error: it is not expressed by LXX. However, בעירו ברמה rather than ברמה בעירו would be the

usual order, 1, 3 LXX. II 15, 12. Jud. 8, 27 (*ib.* 20, 6 is rather different). Both the perfects in this verse have a *pluperfect* sense (see on 9, 15).

ידענים] See Lev. 20, 27 ('a man or a woman when there is *in them* אוב וידעני'), which appears to shew that the term properly denotes not a *wizard*, but the spirit—the 'familiar'—supposed to inhabit the persons in question.

7. אשת בעלת אוב] An instance of what may be termed a *suspended* construct state—אשת, not less than בעלת, being determined by אוב, but the genitive which determines it being deferred, or held in suspense, by the introduction of the parallel בעלת. So in the common phrase . . . בתולת בת Is. 23, 12; 37, 22 al.; and occasionally besides in poetry, as Dt. 33, 19 שׁפְנֵי טמוני חול; Job 20, 17 נהרי נחלי דבש: Ew. § 289c; Ges. § 116 Rem. 5.

8. קְסֹוְמִי] The Kt. has the fuller form of the imperative, as Jud. 9, 8 מְלוֹכָה. ψ. 26, 2 צְרוֹפָה; in each case the Qri substitutes the ordinary form, Ges. § 46. 6 Rem. 2.

9. הידעני] Twenty-three MSS. have הידענים; and it is true that the ם may have fallen out before the מ of מן. The plural would have the advantage of greater symmetry with האבות (cf. *v.* 3. Lev. 19, 31 al.), and is probable, though not perhaps absolutely necessary, as הידעני may be taken in a collective sense.

10. יקרך] With *dagesh dirimens.* It must have become the custom, as the OT. was read, to pronounce the same word or form, in different passages, with a slightly different articulation, which is reflected accurately in the varying punctuation. Here the *dagesh dirimens* has the effect of causing the ק to be pronounced with peculiar distinctness: cf. Hos. 3, 2 וָאֲכַרֶהָ; Ex. 2, 3 הַצָּפִינוֹ, 15, 17 מִקְדָּשׁ (in which cases the dagesh involves the softening of the following ב and ד), etc.: Ges. § 20. 2b.

14. מעיל] such as was worn by Samuel, 15, 27.

15. הרגזתני] The same word, in the same connexion, Is. 14, 9 שְׁאוֹל מִתַּחַת רָגְזָה לְךָ לִקְרַאת בּוֹאֶךָ.

סר מעלי] So *v.* 16. מעם is, however, more natural in this con-

nexion (16, 14. 18, 12); for in Jud. 16, 19. 20 the use of מעל is evidently determined by the fact that Samson's strength was regarded as resting *upon* him in his hair, in Nu. 14, 19 (cf. Neh. 9, 19) it is determined similarly by the figure of the shade, and in *ch.* 16, 23 by the common thought of a spirit coming *on* a person. Here probably על denotes the idea of *protecting accompaniment* (cf. ψ. 110, 5 על ימינך; 121, 5 על יד ימינך); and סר מעל expresses the cessation of this [1].

ואקראֶה] Very anomalous: Ew. § 228c; Stade, § 132; König, p. 608, who suggests that the ־ָ may be due to dissimilation, after the preceding unusual ־ָ; cf. on 21, 2.

16. ויהי ערך] Is there a Hebrew word עָר with the signification *adversary* or *enemy?* The common Heb. צָר (root צָרַר) corresponds to Arabic ضَرّ *to harm* (Qor. 2, 96. 3, 107, etc.): and this (according to rule [2]) corresponds to the (isolated) Aramaic עָר Dan. 4, 16. The same word may also possibly be found in ψ. 139, 20—the Psalm is a late one, and is marked by several other Aramaisms—but this cannot be affirmed with certainty, the verse being a difficult one, and probably corrupt. At any rate, philology forbids imperatively the assumption of a *Hebrew* word עָר *adversary*, the equivalent of צָר [3]. Can, however, a sense, suitable to the context, be rendered probable for עָר, from any other source? (*a*) Symm. renders ἀντίζηλός σου, and in Arabic غار (*med.* i) means actually *to be jealous* or *a rival* (غَيُور = קַנָּא Ex. 20, 5 Saad.; تغايروا = ζηλοῦτε 1 Cor. 12, 31 Erpen.). Still there is no other trace of this root in

[1] מעל is used in several idiomatic applications: not only as signifying *from attendance on* (comp. on 13, 8. 17, 15), but also *from attachment to* (Jer. 2, 5 רחקו מעלי; 32, 40 לבלתי סור מעלי. Ez. 6, 9 לבם סר מעלי; 8, 6; 14, 5; 44, 10); *from companionship with* (Job 19, 13); *from adhesion to* (2 Ki. 17, 21; Is. 7, 17; 56, 3; Hos. 9, 1; and twice, for the more usual מן, in the phrase סר מעל חטאות 2 Ki. 10, 31. 15, 18); *from standing over* or *beside* (Gen. 17, 22. 35, 13: cf. 18, 3. 42, 24); *from being a burden upon* (see on 6, 5. 20), esp. of an army retiring from a country, or raising a siege (see the passages from 2 Sam. 1–2 Ki. cited on *ch.* 6, 20; and add II 10, 14. Jer. 21, 2. 37, 5. 9. 11).

[2] See on 1, 6 (p. 8 *foot-note*).

[3] Nor can this be the meaning of ער in Mic. 5, 13 or Is. 14, 21.

Hebrew: nor would the idea of Jehovah's becoming Saul's *rival* be probable or suitable. (*b*) Ges. Keil seek to explain ער by a reference to Arabic غار (*med.* u) *ferbuit* (one of many meanings), *impetum fecit*, spec. excursione hostili adortus fuit (aliquem), IV (Lane) أَغَارَ عَلَى *to make a raid* or *predatory incursion* upon (comp. 13, 17 *note*): غَارَةٌ *a raid* or *hostile incursion:* hence, the cognate subst., it is supposed, would properly have the sense of *aestus* (sc. doloris, curae, sollicitudinis), whence in Hebrew עיר Hos. 11, 9 aestus *irae;* Jer. 15, 8 aestus *doloris*. But the sense of *hostility* expressed by the Arabic root is, it will be observed, a special and derived one: is it likely, or indeed credible, that from a root meaning *ferbuit* a simple participial formation should have acquired the definite sense of *enemy?* The etymology proposed is well intended: but it cannot be said to have probability in its favour.

It follows that if ערך has here the sense of *thy enemy*, it must be an example of a strong and pronounced Aramaism, such as, in presumably early Hebrew, is in the highest degree improbable. Only two alternatives are open to us. Either ערך is an error of *transcription* for צָרֶךָ[1] (cf. in that case, for the thought, Lam. 2, 4; Is. 63, 10), or, with LXX and Pesh.: ויהי עִם־רֵעֶךָ 'and is become *on the side of thy neighbour*' must be read (cf. רֵעַ with reference to David, *v.* 17, and 15, 28, and for the thought 18, 12 כִּי הָיָה יְהוָה עִמּוֹ ומעם שאול סר). עם רעך is accepted by most moderns (Th. Hitzig, Nöldeke, Grätz, Reinke, Kp., Dr. Weir ['LXX seems to be right']): Klo. prefers צרך.

17. ויעש י״י לו] 'And J. hath wrought *for himself*, according as' etc. Or, if עם רעך be adopted in *v.* 16, the suffix may be referred naturally to רעך (*for him*). However, the point of the sentence lies in what is done to *Saul*, rather than what is done to David: so, in all probability, לְךָ *to thee*, expressed by LXX, Vulg., is the original reading. With 17b comp. 15, 28.

[1] It is possible that this was read by Symmachus. At least ἀντίζηλος as used elsewhere in the Greek Versions expresses the root צרר: Lev. 18, 18 LXX; *ch.* 1, 6 LXX (Luc.). 2, 32 Aq. (ψ. 139, 20 Aq. for עריך).

19. In MT. clauses *a* and *c* are almost identical; and the verse is decidedly improved by the omission of one of them, and by the adoption in *b* of the reading of LXX, viz. מָחָר אַתָּה וּבָנֶיךָ עִמְּךָ נִפְּלִים גַּם וג׳, i. e. (immediately after *v.* 18) 'To-morrow thou and thy sons *with thee will be fallen;* yea, also, the camp of Israel will Jehovah give into the hand of the Philistines.' As We. remarks, *a* is out of place where it stands, neither גם nor עמך being properly understood, until *after* it has been said that Saul himself has fallen.

20. וימהר] LXX ἔσπευσεν, not only here, but also in *v.* 21 for נבהל, which makes it not improbable that their reading was the same in both verses. Preceding ויפל, וַיִּבָּהֵל is more suitable than וַיְמַהֵר.

23. ויפרצו] 'פרץ is translated *pressed* in II 13, 25. 27 and *urged* in 2 Ki. 5, 23, but elsewhere *break forth, burst forth*, etc. Ought we not to read [in these passages] מצר?' (Dr. Weir.)

24. מרבק] 'four times, always connected with ענל: Jer. 46, 21. Am. 6, 4 ענלים מתוך מרבק. Mal. 3, 20. The root is not found elsewhere in Hebrew, but in Arabic رَبَقَ *firmiter alligavit*' (Dr. Weir).

29, 2. עברים] *were* passing by. The participles suggest the picture of a muster or review of troops taking place.

למאות] *according to, by* hundreds: ל as II 18, 4. 1 Ki. 20, 10 לשעלים. Jos. 7, 14 לגברים.

3. נפלו] LXX adds πρός με=אֵלַי or עָלַי, which is needed. *Falling* gives no sense: *falling to me* agrees with the usage of נפל אל (על) elsewhere (Jer. 21, 9. 37, 13 al.) *to fall over to=to desert to.* The nearer definition cannot, as Keil supposes, be supplied from the context. (Dr. Weir agrees.)

4. במלחמה . . . ירד] See on *v.* 9.

שמן] The use of the word may be illustrated from II 19, 23; also, 1 Ki. 11, 14. 23. 25.

6. כי] after the oath, as 14, 39.

7. לך בשלום] as II 15, 27. The usual expression is לשלום.

8. כי מה עשיתי] כי states the reason for a suppressed (Why do

you say this?): it recurs in a similarly worded expostulation, 1 Ki. 11, 22. 2 Ki. 8, 13.

מיום אשר הייתי] As We. remarks, we should expect naturally either מִיּוֹם הָיִיתִי[1] (or, as would be more usual, מִיּוֹם הָיִוִתִי[2]) or מִן־הַיּוֹם (מִהַיּוֹם)[3] אֲשֶׁר הָיִיתִי. However, יום may have been conceived as being in the construct state before אשר (Ges. § 116. 3), and so defined. At least יום אשר recurs similarly, Jer. 38, 28, and (in late Hebrew) Neh. 5, 14. But מהיום would certainly be better.

ונלחמתי] The *waw* being conversive, the tone should properly be *milra'* וּנִלְחַמְתִּי: but it is held back by the distinctive accent *Zaqef*, as happens occasionally (Dt. 2, 28: Ez. 3, 26: *Tenses*, § 104). As a rule, only *athnaḥ* and *soph-pasuq* imply a sufficient pause thus to hold back the tone of 1 and 2 sing. pf. with *waw* conv.

9. כמלאך אלהים] The same comparison, in popular speech, II 14, 17. 19, 27.

יעלה] In *v.* 4 the Philistines speak from the *Israelitish* point of view (cf. *v.* 6, where Achish is represented as swearing by *Jehovah*): here יעלה is spoken from the point of view which would be adopted by the Philistines generally, with reference, viz. to the situation of their country, from which they would naturally 'go up' into the high ground occupied by Israel. Cf. *v.* 11[b]; II 5, 17. 22; Jud. 15, 9. 10: also ירד *ib.* 14, 1. 5 of the journey from Ẓor'ah to Timnah, and conversely עלה *v.* 2, of the journey in the opposite direction.

10. ועתה השכם בבקר ועבדי וג'] 'And now, rise up early in the morning, *and also* the servants,' etc. The text may in a measure be defended by 25, 42. Gen. 41, 27. Nu. 16, 2[a]. 18[b]; but the sentence halts considerably, and the omission of the *pronoun* before ועבדי is contrary to standing Hebrew usage, when the verb is in the *imperative* (e.g. Gen. 7, 1. Ex. 11, 8. 24, 1). LXX, Vulg. express rightly אַתָּה before ועבדי. The only parallel to the present passage

[1] Jer. 36, 2: cf. II 22, 1; Dt. 4, 15.
[2] *V.* 6; *ch.* 7, 2; 8, 8; II 13, 32 etc.
[3] II 19, 25; 1 Ki. 8, 16; 2 Ki. 21, 15.

would be Jer. 19, 1; but there also it can scarcely be doubted that the reading of LXX is what Hebrew idiom requires, viz. וְלָקַחְתָּ מזקני העם וג׳. In this verse, further, clauses *a* and *b* are nearly identical: but, as We. observes, the repetition of the same thought would become perfectly natural, if only words of different import separated the two similar clauses. Such words are expressed in LXX, viz. *καὶ πορεύεσθε εἰς τὸν τόπον οὗ κατέστησα ὑμᾶς ἐκεῖ· καὶ λόγον λοιμὸν μὴ θῇς ἐν καρδίᾳ σου, ὅτι ἀγαθὸς σὺ ἐνώπιόν μου*=וַהֲלַכְתֶּם אֶל־הַמָּקוֹם אֲשֶׁר הִפְקַדְתִּי אֶתְכֶם שָׁם וּדְבַר בְּלִיַּעַל אַל־תָּשֶׂם בִּלְבָבֶךָ כִּי טוֹב אַתָּה לְפָנַי. The sentence is in style and form thoroughly Hebraic, and may well be assumed to have fallen out accidentally in MT. *Λοιμὸς* is often the rendering of בליעל (e. g. 25, 25): for the combination of דבר and בליעל see Dt. 15, 9 (where they occur in apposition).

ולכו] Unusual. The normal construction would be ואור לכם וְהַלַּכְתֶּם (on the analogy of Gen. 33, 13 ודפקום יום אחד ומתו, 44, 22 ועזב אביו ומת, etc.: *Tenses*, § 149).

11. עלו יזרעאל] The Apheq of *v.* 1, as We. points out, is not in the neighbourhood of 'En-dor, but is the place of the same name mentioned in 4, 1, much nearer to the Philistine territory itself, and not more than three days' march (30, 1) from Ziqlag. Hence it can be here correctly said, 'And the Philistines *went up* to Jezreel.'

30, 1. נגב without the art., as *v.* 27. Unusual, except when נגב denotes merely the southern quarter of the compass.

2. את הנשים אשר בה] Read with LXX (cf. RV.) את־הנשים ואת־כל־אשר בה: we thus obtain a suitable idea to which to refer the following מקטן ועד־גדול; see also *v.* 3 (ובניהם ובנתיהם).

לא המיתו איש] A circumstantial clause, connected *ἀσυνδέτως* with the clause preceding, and defining *how* וישבו was effected, viz. (Anglice) '*without* slaying any.' Cf. Gen. 44, 4 יצאו את העיר לא הרחיקו; Jer. 7, 26b; 20, 15b (see RV.): *Tenses*, § 162.

וינהגו] of leading captives, as Is. 20, 4.

3. והנה] without suffix, as *v.* 16.

נשבו] *were taken captive.* שבה is to take *captive*, נשבה to be taken captive: גלה is to go into *exile*, הגלה to carry into exile.

The distinction between the two words should be noticed. Though they may be often applied to the same transaction, they denote different aspects of it: גלה migration from one's own country, *exile*, שבה capture by another, *captivity*. Through forgetfulness of the proper meaning of גלה, Jud. 18, 30 has sometimes been strangely misinterpreted (e. g. by Mr. Lias, in the 'Cambridge Bible for Schools,' who actually understands the words גלות הארץ of the Philistine *domination!*).

6. ותצר לדוד] The *fem.* as Jud. 10, 9: cf. Jer. 7, 31 ולא עלתה על לבי; Mic. 3, 6 חשכה; Am. 4, 7 (unusual) תמטיר; ψ. 50, 3 נשערה מאד: Ew. § 295[a]; Ges. 137[2]. This use of the fem., especially with words denoting a mental condition, is particularly common in Syriac: ܒܠܒܐ, ܒܦܓܪܐ, ܒܪܘܚܐ (Nöldeke, *Syr. Gr.* § 254).

לסקלו . . . אמרו] '*spake of* (AV.) stoning him:' or with the sense of 'thought' (25, 21), as Ex. 2, 14. II 21, 16 ויאמר להכות דוד; 1 Ki. 5, 19. 8, 12: comp. Ez. 20, 8. 13. 21. ψ. 106, 23. אמר ל in the sense of *command* occurs II 1, 18. 2, 26: but more frequently in later books, especially in Chronicles, as I 13, 4; 15, 16; Est. 1, 17, etc. (comp. Ew. § 338[a]).

8. ארדף] Though ה can be dispensed with (11, 12), the parallel האשגנו supports the restoration of הארדף: cf. 14, 37. 23, 11.

גדוד] of a marauding or plundering band: see 2 Ki. 6, 23. Hos. 6, 9. LXX here (mis-reading) γεδδουρ: elsewhere rightly πειρατήριον (Gen. 49, 19; ψ. 18, 32), or μονόζωνοι (2 Ki. 5, 2. 6, 23 al.).

10. פנרו] only here and *v.* 21.

12. ותשב רוחו] The spirit, which seemed to have left him, returned, i. e. he revived. So Jud. 15, 19.

13. היום שלשה] See on 9, 20.

14. פשטנו נגב] על, which is expressed by LXX, appears to have accidentally dropped out. פשט, when an object follows, is always construed with על (or the alternative אל); and here the restoration is still more commended by the two על following.

נגב הכרתי] A district in the south of Palestine (see on 27, 10) inhabited by the כרתי, who, from a comparison of *v.* 16[b], appear

to have been closely connected with, if not a sub-tribe of, the Philistines. Elsewhere the name is used synonymously with Philistine: Ez. 25, 16. Zeph. 2, 5. A contingent of הכרתי formed afterwards part of David's body-guard, II 8, 18. 15, 18. 20, 7[1]. It is quite possible that the name may be connected with *Crete:* the Philistines themselves are expressly stated to have been immigrants from Caphtor, i. e. Crete, Am. 9, 7 (see also Gen. 10, 14, where in accordance with this passage ואת כפתרים should probably be transposed so as to *precede* אשר יצאו משם פלשתים).

16. וחגגים] Ki. בלומר מרקדין ומפזזין ומכרכרין בשמחה. Whether, however, the sense of *dancing* is really expressed by the word is very doubtful. Modern lexicographers only defend it by means of the questionable assumption that חגג may have had a similar signification to חוג, which, however, by no means itself expresses the sense of *to dance*, but *to make a circle* Job 26, 10: in Syriac (PS. col. 1217) *circumivit*, especially, and commonly, with ܚܓ, *circumivit ut vitaret*=reveritus est, cavit. The Aram. חגג *to dance* is of course an altogether different word. It is best to acquiesce in the cautious judgement of Nöldeke (*ZDMG.* 1887, p. 719), who declares that he cannot with certainty get behind the idea of a *festal gathering* for the common Semitic חָג. Here then the meaning will be 'behaving as at a חג or gathering of pilgrims,' i. e. enjoying themselves merrily.

17. למחרתם] Only so here. The ם- is probably the suffix, 'of their following day,' not (as Keil and Mühlau-Volck ['perhaps']) an adverbial termination, as in יומם, in which case ל would be superfluous.

איש נער] used collectively—after the numeral. So נערה בתולה Jud. 21, 12; מֶלֶךְ עֹזֵר 1 Ki. 20, 16.

19. ומשלל] The *Zaqef* should stand rather on ובנות. But probably the word is displaced, and should precede ועד בנים ובנות, as in LXX.

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[1] Cf. W. R. Smith, *The Old Testament in the Jewish Church*, p. 249.

לקחו להם] the reflexive ל, as Gen. 15, 10. Lev. 23, 40. Am. 6, 13; and often in the imper. קח־לך Gen. 6, 21. 14, 21 etc.

20. נהגו וג׳] The verse as it stands can only be understood as follows: 'And David took all the sheep and the oxen (viz. those belonging to the Amaleqites): they drave (them) before that cattle (viz. before the cattle belonging to David and his people, which was recovered from the Amaleqites); and they said (viz. the people, when they saw the former driven along in front), This is David's spoil.' But the meaning is obscurely expressed: the reference of המקנה ההוא to *v.* 19 is artificial; and נהגו, both ἀσυνδέτως and without an object, is suspicious. The text, it can hardly be doubted, is not in its original form. The least change that will suffice for the requirements of style and sense is to read for נהגו לפני with Vulg. וינהגו לפניו '*and* they drave *before him* that cattle (the cattle viz. named in clause *a*), and said, This is David's spoil.' But LXX, Vulg. do not express דוד after ויקח, and for המקנה ההוא LXX have τῶν σκύλων i. e. השלל, the variation seeming to shew that both are alternative (false) *Explicita*, added after לפניו had been corrupted into לפני. It is quite possible, therefore, that we should go further, and with We. read the entire verse thus: ויקחו את־כל־הצאן והבקר וינהגו לפניו ויאמרו זה שלל דוד. This text states undoubtedly all that the verse is intended to express, and states it at the same time more naturally and simply than the reading presupposed by the Vulgate.

21. את העם] '*with* the people' (viz. those just mentioned as being with him).

וישאל] As the verb is sing., the subject can hardly be any other than העם just mentioned, whereas *v.* 22 shews that the speakers are not the men with David, but the men left behind at the brook. It is necessary, therefore, to read with LXX וישאלו.

22. עמי] The group regarded as a unity, and spoken of accordingly in 1 ps. sing. The usage is thoroughly idiomatic; and there is no occasion, with Grätz, *Die Psalmen*, p. 134, to substitute עמנו. See on 5, 10: and add Gen. 34, 30 ואני מתי מספר; Jud. 18, 23 מה־לך כי נזעקת.

23. את אשר] Ewald (§ 329[a]: comp. *Hist.* iii. 145 [E. T. 105]) would treat the words introduced by את as an exclamation, explaining את as an accus. with reference to a suppressed verb,—(Think of) that which . . . ! and comparing Hag. 2, 5. LXX for אחי את אשר express אַחֲרֵי אֲשֶׁר, which We. prefers: 'ye shall not do so, *after what* Jehovah hath given unto us, and preserved us,' etc.

24. . . . וכ . . . כ] A variation for the more common type, כ . . . כ: Jos. 14, 11. Ez. 18, 4. Dan. 11, 29†.

25. ומעלה] as 16, 13. לחק ולמשפט as Gen. 47, 26. Jud. 11, 39.

26. לרעהו] 'to his *friends*.' ־הו attached to a *plur.* as 14, 48 שׂסֵהו (Stade, p. 355).

27. בית־אל] i. e. not the better known Beth'el, N. of Jerusalem, but the place in the Negeb of Judah, not far from Ziqlag, called Βαιθηλ in Jos. 15, 30 LXX (MT. corruptly כסיל), בתול in Jos. 19, 4 MT., and בְּתוּאֵל Βαθουηλ in 1 Ch. 4, 30, and evidently (from these passages) in the immediate neighbourhood of the other places here mentioned. LXX have here Βαιθουρ; but the situation of בית־צור (Jos. 15, 58 al.) is less suitable than that of בית־אל (We.).

רמות נגב] Ramoth of the South: see Jos. 19, 8 (רָמַת נגב). LXX here also read the sing.: Ῥαμα νότου = רָמַת נגב.

28. בערער] LXX have here a double rendering: καὶ τοῖς ἐν Ἀροηρ καὶ τοῖς Ἀμμαδει. 'It is clear that LXX after ערער (=Ἀμμαδ) read still another letter, viz. ה. The form ערערה, now, is confirmed not only by Jos. 15, 22[1]—where, to be sure, LXX conversely omit the ה—but also by the present pronunciation *'Ar'arah* (between Beersheba and Kurnûb)' (We.): see Robinson, *Bibl. Res.*, ii. 199. (AV. *marg.* refers to Jos. 13, 16 which is quite out of the question.)

29. ברכל] LXX בכרמל, no doubt, rightly: see Jos. 15, 55, and above, *ch.* 25, 2.

30. בבור־עשן] This, not בכור־עשן, is the Mass. reading: the ב

[1] MT. ערערה. But ו and ר in the old Phoenician characters are seldom distinguishable, and the context alone decides which is to be read. In proper names, unless the orthography is certain upon independent grounds, either letter may often be read indiscriminately.

is recognised both in the Βηρσαβεε of cod. B, and the Βωρασαν of cod. A. The place may be the same as עשן of Jos. 15, 42. 19, 7.

עתך] 'is called in Jos. 15, 42 MT. עתר, but in LXX עתך ('Ιθαχ). In 19, 7 on the contrary both have עתר. A decision between the two variants is not possible' (We.).

31. The chapter is excerpted, with slight variations, by the compiler of the Chronicles (1 Ch. 10). The variations are partly, it seems, due to accident, partly they are to be attributed to an intentional change on the part of the compiler of Chronicles, partly they have preserved the original text of the passage in a purer form than it has been transmitted to us in Samuel.

1. נלחמים] C. נלחמו.

וינסו אנשי] C. וינס איש.

הגלבע] C. גלבע.

2. את שאול ואת בניו] C. אחרי שאול ואחרי בניו.

יהונתן] C. יונתן.

3. אל שאול] C. על שאול.

המורים אנשים בקשת] C. המורים בקשת. The rendering of LXX, however (*οἱ ἀκοντισταί, ἄνδρες τοξόται*), appears to presuppose אנשים; though, as it is difficult to construe אנשים בקשת together—'men with the bow' being hardly a Hebrew construction—the word must be misplaced. Probably, the order אנשים המורים בקשת 'men, shooters with the bow'=*some* shooters with the bow, should be restored. Comp. אנשים מְדִינִים Gen. 37, 28; אנשים בני־בליעל Dt. 13, 14; and for the art. 25, 10.

ויחל] from חיל—'*trembled.*'

מאד מהמורים] C. מן־היורים.

מן]=*because of*, as Ruth 1, 13. Is. 6, 4. 28, 7.

4. לנשא] C. אל־נשא.

וּדְקָרֻנִי] C. omits.

והתעללו בי] and *wreak their caprice* upon me=*mock* or *abuse* me. See on this word Fleischer *ap.* Delitzsch on Is. 3, 4, who compares in particular the Arab. تَعَلَّلَ ب prop. *to engage oneself with*, then *to entertain, divert, amuse oneself with*, in Heb. in a bad sense, *to abuse* or *mock*. See Nu. 22, 29; Jud. 19, 25: and (where it

is applied anthropomorphically to Jehovah's treatment of the Egyptians) Ex. 10, 2, and above 6, 6.

5. על־חרבו] C. על־החרב.

עמו] C. omits.

6. וגשא כליו גם כל־אנשיו ביום ההוא יחדו] C. וכל־ביתו יחדו מתו—a generalizing abridgement of the text of Samuel. LXX in Samuel do not express גם כל אנשיו.

7. אנשי] C. כל־איש.

בעבר העמק] C. בעמק. The עמק—a broad depression between hills (6, 13)—is the עמק יזרעאל (Hos. 1, 5). This עמק was bounded on the east by the Gilboa' range, and did not extend to the Jordan. The sense of the text appears therefore to be that the Israelites dwelling *on the other side of* the עמק (to the E. or N.-E.), and (more than this, even) *on the other side of* Jordan, fled through the panic. בעבר הירדן is used regularly to denote the territory east of Jordan.

ואשר בעבר הירדן] C. omits.

כי . . . וכי] So, whether in the sense of *that* or *because*, Gen. 29, 12. 33, 11. Ex. 3, 11. 4, 31. Jos. 2, 9. 7, 15. 8, 21. 10, 1. Jud. 6, 30. *ch.* 19, 4. 22, 17. II 5, 12. I Ki. 2, 26. 11, 21. 18, 27 al.; and even (though this can hardly be reputed an elegancy) לאמר . . . וכי Gen. 45, 26. Jud. 10, 10. The remark of Stade, p. 14, that וכי is 'unhebräisch,' can only be due to an oversight.

אנשי ישראל] C. omits.

את־העיר] C. עריהם.

בהן] C. בהם.

8. ואת־שלשת בניו] C. ואת־בניו.

הגלבע] C. גלבע (as *v.* 1).

9. ויכרתו את־ראשו ויפשטו את־כליו] C. ויפשיטהו וישאו את־ראשו ואת־כליו.

וַיְשַׁלְּחוּ] The object can be only the head and armour of Saul[1]. It is a question whether the word should not be pointed *Qal* וַיִּשְׁלְחוּ, in which case the meaning would be that they sent *messengers* throughout the land of the Philistines. And this would agree with

[1] See, for the sense of the *Piel*, 11, 7. Jud. 19, 29.

the aim of וישלחו, viz. *to tell the tidings* (לבשר) to their gods and people.

בית עצביהם] C. את־עצביהם. את ('to *acquaint their idols* with the news') is much more original than בית ('to announce the tidings *in the house of* their idols'), is supported by LXX here, and agrees with the וְאֶת following.

10. בית עשתרות] C. בית אלהיהם.—בית עֶשְׁתָּרוֹת will hardly be the pl. of בית־עַשְׁתֹּרֶת, as Keil suggests, on the analogy of בית אבות (Ew. § 270c): in all probability the frequency of the plural in other connexions (e. g. 7, 3. 4. 12, 10) led to the sing. עשתרת here being incorrectly read as עשתרות. LXX εἰς τὸ Ἀσταρτεῖον. It is, no doubt, this temple of the Phoenician goddess 'Ashtoreth (7, 3) in Ashqelon, which Herodotus (i. 105) mentions as τῆς οὐρανίης Ἀφροδίτης τὸ ἱερόν, and which, as he tells us, his inquiries shewed him to be the most ancient foundation of the goddess: the one in Cyprus (probably at Kition), he adds, was reported by the Cyprians themselves to have been founded from Ashqelon, and that in Cythera [Paus. iii. 23. 1] was built by the Phoenicians. The proper name of a native of Ashqelon, compounded with עשתרת, occurs in an Inscription: שם בן עבדעשתרת אשקלני: in the Greek parallel text Ἀντίπατρος Ἀφροδισίου Ἀσκαλ[ωνίτης]. Here, 'Ashtoreth seems to have had the character of a martial goddess, of which there are other indications; see Preller, *Griech. Mythologie*[3] (1872), i. 279; Scholz, *Götzendienst und Zauberwesen bei den alten Hebräern* (1877), p. 269 (cf. 272 f.).

ואת־נלגלתו תקעו בחומת בית שן] C. ואת־נויתו תקעו בית דגון. On the originality of the text of Samuel, and against the view of Ew. and Bertheau that the original text embraced *both* readings, see the convincing note of We. But for תקעו Lagarde[1], it can scarcely be doubted, is right in restoring הוקעו *exposed* (cf. II 21, 6, and the allusion *ib. v.* 12 תלום): תקע is *to drive* or *fix in*, as a tent-peg, or nail, Jud. 4, 21. Is. 22, 25, a dart, II 18, 14, of locusts *pitched* into the sea, Ex. 10, 19, and would not be applicable to a body merely *attached to* a wall. So also We. Grätz (*G.* i. 439), Klo.

[1] In his instructive *Anmerkungen zur Griech. Uebersetzung der Proverbien* (1863), page v.

11. אליו ישבי יביש גלעד] C. כל יבש גלעד.

את אשר] C. את כל־אשר.

12. וילכו כל־הלילה] C. omits.

ויקחו] C. וישאו.

גוית . . . גוית] C. נופת . . . נופת. (נופה only here in OT. A word belonging to Aramaic and the later Hebrew.)

מחומת בית שן] C. omits.

ויבאו יבשה] C. ויביאום יבשה.—Probably ויבאו here should be vocalized וַיָּבֹאוּ (so LXX, Pesh.): the suffix, though added by the Chronicler, is not needed.

וישרפו אתם שם] C. omits.

13. ויקחו את־עצמותיהם ויקברו] C. ויקברו את־עצמותיהם.

האשל ביבשה] C. האלה ביבש. On ביבשה, see on 23, 15. (*Vv.* 13–14 in Chronicles are an addition, made by the compiler of Chronicles himself, and exhibiting throughout the marks of his style.)

ויצמו] C. ויצומו.

II 1—5, 16. *Lament of David over Saul and Jonathan. David made king at Ḥebron over Judah, and subsequently, after the murder of Ishbosheth, over all Israel. Capture by Joab of the stronghold of Jebus, which David henceforth makes his residence.*

1, 1. העמלק] is altogether isolated, the *art.* being used only with the *gentile* name. According to usage elsewhere, either עמלק or העמלקי should be restored (We.). So Dr. Weir: 'Is it not העמלקי?'

2. מעם שאול] מעם as I 14, 17. ואדמה על ראשו as I 4, 12b.

4. מה־היה הדבר] I 4, 16b. On אשר, see on I 15, 20.

הרבה] Almost=רַבִּים. Strictly, of course, הרבה is an inf. abs. qualifying נפל, *lit.* 'with a much-making there fell.'

6. נקרא נקריתי] The inf. abs. as I 20, 6.

נשען] ptcp.: was *in the condition of one leaning*=was leaning.

בעלי הפרשים] An unusual expression, inconsistent with at least the common, if not the universal, meaning of פרשים *horsemen*. Comp. on *v.* 18.

8b. ויאמר] Qri וָאוֹמַר, evidently rightly.

9. ומתתני] and *despatch me* (I 14, 13).

השבץ] Only here. What exactly is denoted cannot be ascertained. The root denotes some kind of *interweaving* (Ex. 28, 39): تَشَبَّصَ is quoted by Freytag, apparently as a rare word, in the sense of 'perplexus fuit (*de arboribus*).' It is not apparent what meaning, suitable to the present passage, a derivative from such a root might express. The versions afford no real help. LXX σκότος δεινόν; Targ. רתיתא *terror;* Pesh. ܫܝܬܐ[1]; Aq. (who renders the root Ex. *l. c.* by συσφίγγω, cf. 28, 13 משבצת σφιγκτῆρας) ὁ σφίγκτηρ; Vulg. *angustiae.* Moderns generally suppose the word to denote either *the cramp* (Ew. Th. Ke.) or *giddiness* (as though properly a *confusion* of the senses), so Ges. Klo. RV. *marg.;* the former (though not certain) is, perhaps, the more probable.

כי כל־עוד נפשי בי] A singular expression, an inversion, as it would seem, for the normal עוד כל נפשי, which, to judge from its recurrence in almost exactly the same form Job 27, 3 כי־כל־עוד נשמתי בי, was in use in Hebrew in this particular expression, being intended probably to emphasize the כל. Hos. 14, 3 כָּל־תִּשָּׂא עָוֹן, if the text be sound, must be similarly explained: but the separation of a word in the *constr. st.* from its genitive by a *verb* must be admitted to be wholly without analogy in Hebrew, and to be less defensible than its separation by a word like עוֹד.

10. וְאַמְתַּתְהוּ] The 1 ps. impf. Piel, with *waw* conv., pointed anomalously with *pathaḥ:* so Jud. 6, 9. 20, 6 (see *Tenses*, § 66 *note*).

נִפְלוּ] Elsewhere נָפְלוּ. The peculiar punctuation is attested and secured by the Massoretic note נון בחירק.

ואצעדה] The omission of the art. in such a case as the present is very unusual, and hardly to be tolerated (I 24, 6). Probably, substituting the other form of the word (Is. 3, 20), we should read with We. וְהַצְּעָדָה.

16. דָּמָיִךְ] Qri דְּמִךְ in accordance with predominant usage (1 Ki. 2, 32. 37). However, the correction seems a needless one; for the plural also occurs, as Hos. 12, 15; Lev. 20, 9.

18. קשת] is generally held to be the name given to the following

[1] =צירים Is. 13, 8. 21, 3; צלצות *ib. v.* 4 (Michaelis' Castle).

Song, from the fact the word occurs in it somewhat prominently in *v.* 22: 'and he bade them teach the children of Judah *the Bow*.' But there is no analogy or parallel for such a usage in Hebrew; and קשת standing nakedly—not שירת הקשת, or even את־הקשת—is not a probable designation of a song. Ew. supposed קשת to stand as in Aram. for קְשֹׁט (Prov. 22, 21; cf. Dan. 4, 34), and to be used adverbially=*correctly, accurately*. But the word is rare in Hebrew, and—however written—appears to be an Aramaism, such as would not probably have been used here: moreover, the word in Aramaic means always *truth, truthfully*, not *accurately*. We. holds the word to be an intruder; and offers an ingenious theory to account for it: 'Perhaps, as a correction on פרשים in *v.* 6, there may have been attached to the text, in agreement with I 31, 3, the words בעלי קשת, of which, as *v.* 6 and *v.* 18 may have stood opposite to one another in two parallel columns, בעלי may have found its way into *v.* 6 before פרשים, and קשת into *v.* 18. By the adoption of this explanation, both verses at once would be relieved of an encumbrance.'—With ללמד cf. Dt. 31, 22.

הישר] Jos. 10, 13 (הלא היא כתובה על ספר הישר).

19. הצבי] Ew. and Stade, following Pesh. Le Clerc, Mich. Dathe, De Wette, 'the gazelle,' supposing this to be a name by which Jonathan was popularly known among the warriors, on account of his fleetness (cf. 2, 18; 1 Ch. 12, 8 כצבאים על ההרים למהר). But there is no trace of such a name in connection with Jonathan: and throughout the poem the *two* heroes are consistently spoken of (גבורים five times),—only in *vv.* 25[b], 26 the singer's thoughts turning more particularly to Jonathan,—so that it is unlikely that he would begin with a word that was applicable only to one of them. The text must therefore be rendered, 'The beauty, O Israel, upon thy high-places is slain.' Saul and Jonathan, the two heroes who formed the crown and glory of the nation, are called its *beauty*. The expression is a little singular: but LXX must have already found the same consonantal text. By their rendering στήλωσον (=הַצִּבִי), which agrees with the reading מתיך (see next note), they appear to have understood the passage as an injunction to erect a

pillar in commemoration of the two departed heroes: cf. 18, 18 (where ויצב is rendered *καὶ ἐστήλωσεν*).

על במותיך] LXX has a doublet: *ὑπὲρ τῶν τεθνηκότων* = על מתיך and *ἐπὶ τὰ ὕψη σου* = MT.: 'the first is shewn by the following *genitive τραυματιῶν*, and by the divergence from MT., to be their genuine rendering' (We.).

21. הרי בגלבע] A fusion of two constructions הרים בגלבע and הרי גלבע, combining the greater definiteness of the former with the superior compactness and elegancy of the latter. In such an expression as הרים בגלבע, הרים is virtually qualified by בגלבע in the same degree as if it were an actual genitive, and is expressed accordingly in the construct state.

ושדי תרומות] *and fields of offerings*, which is interpreted to mean, fields bearing produce from which first-fruits are offered. But the text is suspicious; for תרומות is not the technical expression for first-fruits, and the produce generally, not the first-fruits, would naturally be specified. It is difficult, however, to suggest any satisfactory emendation. LXX *καὶ ἀγροὶ ἀπαρχῶν* expresses MT.: Lucian's *ὄρη θανάτου* is no doubt based upon other MSS., and would point to הָרֵי מָוֶת. But though this is an expression which might well have been used by the poet, a *second* vocative והרי מות after הרי בגלבע spoils the rhythm. Stade (*Gesch. Isr.* i. p. 259) makes the plausible conjecture ושדי עֲרֵמוֹת 'nor fields *of sheaves*.' Klo. ingeniously: שְׂדוֹת רְמִיָּה 'ye fields *of deceit*,' the fields on which Saul and Jonathan were slain being represented poetically as having betrayed their owners. But the metaphor, though intelligible as applied to a bow (Hos. 7, 16. ψ. 78, 57), would be far-fetched with reference to fields.

נגעל] נעל is *to reject with loathing*, Jer. 14, 19. Ez. 16, 5 (subst.). 45 *bis*. Lev. 26, 11. 15. 30. 43. 44†. (Job 21, 10 Hif. differently.) LXX here *προσωχθίσθη* (as Lev. 26, 15. 30. 43. 44: Ez. 16, 45 *ἀπωσαμένη*). The meaning *defiled* is less probable: for this sense is only borne by נעל in *Aramaic*, and is not common even there (Is. 1, 6. 6, 5. 28, 8 Targ. Not in Syriac).

בלי משיח] 'not anointed with oil.' The shield of Saul is pictured

by David as lying upon the mountains, no longer polished and ready to be worn in action, but cast aside as worthless, and neglected. Shields were *anointed* in antiquity, in order that the weapons of the enemy might the more readily glide off them. Cf. Is. 21, 5 מָשְׁחוּ מָגֵן i. e. prepare for action; and Verg. *Aen.* 7. 626 Pars *laeves* clypeos et spicula lucida tergunt Arvina pingui.

בלי] Used alone (except Gen. 31, 20) exclusively in poetry; especially to negative a subst. or adj., as Hos. 7, 8 בלי הפוכה; Job 8, 11 בלי מים.

משיח] The form expresses a *permanent state:* what is required here is rather the ptcp. משוח. An original משח (i. e. מָשֻׁחַ) has prob. been read incorrectly as מָשִׁחַ, which ultimately became מָשִׁיחַ.

22. נשוג] Exceptionally for נָסוֹג. Comp. שָׁפוֹן Dt. 33, 19; שִׁיג 1 Ki. 18, 27; שִׁגְשֵׁג Is. 17, 11; שִׁבָּד *ch.* 18, 9; שור Hos. 9, 12 (MT.); שׁוֹשָׁה (*Po'el* of שָׁסָה) Is. 10, 13; שַׁעַר *ib.* 28, 2; כעש always (four times) in Job for כעס; שָׁתַם Lam. 3, 9; עָמַשׁ Neh. 4, 11; פרש *to divide* (bread) Lam. 4, 4. Mic. 3, 3 for פרס Is. 58, 7 (=Arab. فَرَسَ *to tear*[1]), and occasionally besides. The Massorah contains a mechanical enumeration of eighteen instances (including some questionable ones) of words written *once* with ש for ס (Mass. on Hos. 2, 8; above, p. 42 *note*). The converse substitution is rarer (מסרף Am. 6, 10; נסח ψ. 4, 7; סכר Ezr. 4, 5).

לא תשוב ריקם] *used* not to return empty. 'The figure underlying the passage is that of the arrow drinking the blood of the slain, and of the sword devouring their flesh: cf. Dt. 32, 42. Is. 34, 5 f. Jer. 46, 10' (Keil).

23. הנאהבים והנעימם] (with the *art.*) are plainly in apposition with שאול ויהונתן, and cannot (AV.) form the predicate; hence there is some uncertainty where the predicate is. Ew. renders:

Saul and Jonathan, the beloved and the pleasant in their lives,
And (who) in death were not divided;
Who were swifter than eagles, stronger than lions:

(24) Ye daughters of Israel, weep over Saul, etc.—

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[1] פרש *to spread out* = Arab. فَرَّشَ (according to the rule ש=ش, ס=س).

v. 23 being syntactically a *casus pendens*, resumed by 'Saul' in *v.* 24, and נפרדו being construed by Ges. 134 Rem. 2[1]. Th. Ke. Klo. avoid the difficulty by a change of accentuation, placing the *zaqef* in *a* at הנעימֹם, and so making לא נפרדו the predicate:

Saul and Jonathan, the beloved and the pleasant,
In their lives and in their death were not divided;
They were swifter than eagles, stronger than lions.

נשר is, of course, strictly not the *Eagle*, but the *Great Vulture* (see Mic. 1, 16[2]; and Tristram, *Nat. Hist. of the Bible*, p. 173 f.).

24. המלבשכם] The suffix being conceived as the *object*, and not as the genitive (in accordance with the common construction of the ptcp.), in which case, of course, the article could not be employed: cf. ψ. 18, 33 המאזרני חיל, where this is clear from the *form* of the suffix.

עם עדנים] 'together with *pleasures* or *luxuries*' (comp. on I 15, 32). It is against the usage of the prep. עם to understand the phrase adverbially=in a pleasurable manner (Keil); and in so far as עדנים are not articles of dress, they must be associated with שני zeugmatically. (LXX μετὰ κόσμου ὑμῶν = עִם עֲדִיכֶן.)

המעלה] Cf. the use of העלה in Am. 8, 10; and the opposite הורד עדיך מעליך Ex. 33, 5: also עלה in Lev. 19, 19. Ez. 44, 17.

25[b]. 'Jonathan upon thy high places is slain!' David turns again to address Israel, as in *v.* 19.

26. נִפְלָאֹתָה] The normal form would be נִפְלְאָה; but the case is one of those in which a ל״א verb follows the analogy of a verb ל״ה, 'the termination of the ל״ה being attached to it externally' (König, p. 614: comp. pp. 610 f., 625): cf. הַחִבֻּאֹתָה Jos. 6, 17; הִנָּבְאוֹתוֹ Zech. 13, 4; also קְרָאוֹת Jud. 8, 1; מְלֹאוֹת Jer. 25, 12; הִמָּצֵאינָה 50, 20. Comp. Stade, § 143[e].

27. כלי מלחמה] i.e. (figuratively) Saul and Jonathan themselves, conceived poetically as the instruments of war (Ew. Th. Ke.).

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[1] As Is. 30, 2[a]. Am. 5, 7. 12[b]: cf. ψ. 18, 33. 49, 7 (*which* trust . . . and boast).

[2] Where the 'baldness' alluded to is the *down* (in place of feathers) on the neck and head, that is characteristic of the Great Vulture.

On this Lament, Ewald, *Die Dichter des alten Bundes*, i. 1 (1866), pp. 148–151, should be compared. There breathes throughout a spirit of generous admiration for Saul, and of deep and pure affection for Jonathan: the bravery of both heroes, the benefits conferred by Saul upon his people, the personal gifts possessed by Jonathan, are commemorated by the poet in beautiful and pathetic language. It is remarkable that no *religious* thought of any kind appears in the poem: the feeling expressed by it is purely *human*.

2, 1. האעלה] with reference to the higher position of Judah: so *vv.* 2. 3.

4. אשר] Difficult. 'The men of Jabesh-Gilead are they that have buried Saul' is an unnaturally worded sentence, besides being questionable as Hebrew (הַקֹּבְרִים not אשר קברו would be the form in which the subject should be expressed). אשר is best taken as in 1, 4 after ויאמר. No such emphasis, however, appears to rest upon אנשי יביש גלעד as to explain or justify these words being prefixed to אשר (see on I 20, 8); and it is simplest to suppose that an accidental transposition has taken place, and that אשר should stand immediately after לאמר (where, in fact, LXX appear to have read it).

5. אנשי] LXX ἡγουμένους=בעלי, as 21, 12. I 23, 11. 12; probably rightly. בעלי might easily be changed to the more usual אנשי, especially under the influence of *v.* 4b.

אשר] *ye who* . . . implying, however, a reason (=οἵτινες), and so equivalent to *in that ye* . . . Comp. 6b. I 26, 16. Gen. 42, 21. ψ. 71, 19 *Thou who* . . . ! 139, 15 *I who* . . . ! (Germ. *Der du* . . ., *Der ich* . . .)

החסד הזה] LXX (cod. A: B is here, for two verses, defective) τὸ ἔλεος τοῦ θεοῦ=חסד יהוה: cf. I 20 14 MT.

6. הזאת] There is nothing in the context for this word to be referred to. The impf. אעשה, not less than the position of the clause *after* יעש יהוה וג', postulates an allusion to something *future*; and does not permit the reference, assumed by Th. Ke., to the message of greeting sent at the time by David. The proposal of

We. to read תחת for הזאת removes all difficulty: 'I also will shew you good, *because* ye have done this thing.'

7. והיו לבני חיל] 13, 28 *end.* I 18, 17.

וגם אתי] position as I 15, 1.

8. . . . שר צבא אשר] Usage requires שר הצבא וגו' (*ch.* 1, 10; I 24, 6).

איש־בשת] Cod. 93 Holmes Εἰσβααλ; so οἱ λοιποὶ (i. e. Aq. Symm. Theod.) in the Hexapla; comp. *Isbalem* of the Itala. See 1 Ch. 8, 33 and 9, 39 אֶשְׁבַּעַל, which leave no doubt that this was the true name of Saul's son, changed at a later period into Ish-bosheth for the purpose of avoiding what was interpreted then as a compound of the name of the Phoenician deity *Baal.* The change, however, was not carried through consistently: the original *Esh-baal* (i. e. *man of Baal*—a title of Jehovah [see on 4, 4]: comp. at Carthage אשתנת *man of Tanith*[1]) remained in the two genealogies in 1 Ch., and here in particular MSS. or recensions[2].

Notice אל thrice, followed by על thrice, in one and the same sentence: comp. 3, 29. Jer. 26, 15. 28, 8; and on I 13, 13.

9. האשורי] The name is recognised even by Keil as corrupt: for neither the Assyrians (אַשּׁוּר) nor the Arabian tribe of אַשּׁוּרִים (Gen. 25, 3) can be intended; and the name of a tribe so insignificant as not to be mentioned elsewhere is not in this connexion probable. Pesh. Vulg. express הַגְּשׁוּרִי (so Th. Ew. We.). The situation, in agreement with the position of the name next to that of Gilead, would suit excellently (see Jos. 12, 5. 13, 13): but Keil objects that Geshur at this time (see 3, 3[b]) possessed an independent king, so that Ishbosheth could have exercised no jurisdiction over it. Köhler, Kp. Klo. read הָאֲשֵׁרִי (Jud. 1, 32): cf. Targ. על דבית אשר.

כֻּלָּה] The original form of the suffix of 3 sg. msc. is retained in this word eighteen times (Is. 15, 3. 16, 7. Jer. 2, 21. 8, 6. 10 *bis.* 15, 10 MT. [read כֻּלָּהֶם קְלָלוּנִי]. 20, 7. 48, 31. 38. Ez. 11, 15. 20,

[1] Euting, *Punische Steine* (1871), No. 227.

[2] LXX has in *ch.* 3–4 the strange error Μεμφιβοσθε for איש־בשת. So Lucian's recension throughout, except 4, 4 where the form Μεμφιβααλ occurs.

40. 36, 10. Hos. 13, 2. Nah. 2, 1. Hab. 1, 9. 15)[1]; and sporadically (see on 21, 1) in other cases. For the position of כל with a suffix *after* the subst. to which it refers, giving it greater independence and emphasis, comp. 1 Ki. 22, 28 (=Mic. 1, 2). Is. 9, 8. Jer. 13, 19. Mal. 3, 9. ψ. 8, 8. 67, 4. 6; and especially in Ezekiel, Ez. 11, 15. 14, 5. 20, 40. 29, 2. 32, 12. 30. 35, 15. 36, 5 (כֻּלָּא); and in the *second* person, Is. 14, 29. 31. Mic. 2, 12.

10. היו אחרי] See on I 12, 14. As We. points out, *v.* 10[b] is the natural sequel of *v.* 9, and ought not to be separated from it. The chronological statements of *v.* 10[a] agree so indifferently with the data stated, or implied, in other parts of these books, that the entire clause is probably a late and unauthoritative insertion in the text.

13. יצאו] LXX adds מחברון: so Th. We. Klo.

15. ויעברו במספר] 'and passed over by number,'—עבר of the individuals passing in order before the teller. Cf. Jer. 33, 13: also Lev. 27, 32. Ez. 20, 37.

ולאיש־בשת] The ו is not represented in LXX, Pesh.; and the passage is improved by its omission.

16. וחרבו וג׳] a circumstantial clause='*with* his sword in his fellow's side.' LXX, however, after איש express יָדוֹ, in which case the two clauses will be parallel: 'And they fastened each his hand upon [Gen. 21, 18] the head of his fellow, and his sword in his fellow's side.'

ויקרא] sc. הַקֹּרֵא (I 16, 4): so elsewhere with this verb, as Gen. 11, 9. 16, 14. 19, 22 al.

חלקת הצרים] i.e. the *Field of Sword-edges:* see ψ. 89, 44. LXX Μερὶς τῶν ἐπιβούλων=חלקת הַצָּדִים, or rather ח׳ הַצָּדִים (the root being צָדָה I 24, 12. Ex. 21, 13), the *Field of the Plotters* or *Liers in wait*, which is adopted by Ew. *Hist.* iii. 156 [E.T. 114], and We.

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[1] The orthography גָּלוּ seventeen times: Gen. 25, 25. Ex. 14, 7. 19, 18. Nu. 22, 9. 8. 16. Jer. 6, 13 *bis*. Mal. 3, 9. ψ. 29, 9. 53, 4. Cant. 5, 16.

18. כאחד הצבים] אחד in a comparison as 6, 20. 13, 13. Job 2, 10. ψ. 82, 7.

20. זה] imparting directness and force, in the question, to אתה: so Gen. 27, 21. 1 Ki. 17, 7. 17.

21. נטה לך] *v.* 22 סור לך: Gen. 22, 5 שְׁבוּ לכם. 27, 43 ברח־לך; Dt. 1, 7 סעו לכם. 40 פנו לכם. 2, 13 עברו לכם. 5, 27 שובו לכם.

22. למה] LXX explicitly ὅνα μή. See on I 19, 17.

ואיך וג׳] As both We. and Dr. Weir remark, the text of LXX contains a double rendering of these words, the second for אשא פני expressing אֵלֶּה פָּנֶה, and being evidently the original LXX rendering, though made from a corrupt text.

23. תחתיו] idiomatically=*in his place, where he stood* (on I 14, 9).

ויהי כל הבא . . . ויעמדו] exactly as I 10, 11.

24. . . . והשמש באה והמה] A sentence of the same type as Gen. 19, 23. 44, 3 הבקר אור והאנשים שלחו: *Tenses*, §§ 166, 169. Theod. for אַמָּה, from a sense acquired by it in post-Bibl. Hebr. (as in Syr.), has ὑδραγωγὸς (hence Vulg. aquaeductus: cf. Aq. on 8, 1): but were the word used as an appellative we should expect the art. (האמה).

26. עד מתי לא] So Hos. 8, 5. Zech. 1, 12†.

27. חי האלהים] LXX יהוה (as always elsewhere, in this oath). 'As God liveth, (I say) that unless thou hadst spoken, that then only after the morning had the people gotten themselves up, each from after his brother,' i.e. if thou hadst not suggested to them *v.* 26 to cease from arms, they would have continued the pursuit till to-morrow morning. For the repetition of כי, see on I 14, 39. אז as 19, 7. מהבקר lit. *after* the morning: מן as in מִיּוֹמַיִם, etc.

נעלה] The *Nif.* is used idiomatically, of getting away from so as to abandon (Nu. 16, 24. 27), especially of an army raising a siege, Jer. 37, 5. 11.

28. ולא ירדפו] See on I 1, 7 ולא תאכל: cf. I 2, 25 ולא ישמעו.

31. ובאנשי] Read באנשי or (with LXX) מֵאַנְשֵׁי: cf. *v.* 15. מתו at the end of the verse is superfluous: איש . . . שלש being evidently the obj. (which is required) to הכו. The insertion in RV. of *so that* in italics is a sufficient indication how anomalous the verse is in

the Hebrew. Th. Ke. would understand אשר before מתו: but the omission of the relative pronoun in Hebrew *prose* is almost confined to the late and unclassical style of the Chronicler; see on I 14, 21. LXX παρ' αὐτοῦ = מֵאִתּוֹ.

3, 1. ארכה] 'Job 11, 9 (מִדָּה). Jer. 29, 28. The masc. does not occur. LXX ἐπὶ πολύ, reading ארבה (הַרְבֵּה),' Dr. Weir.

הלכים ודלים . . . הלך וחזק] See on I 2, 26.

2. וילדו] The Kt., as We. suggests, might be pointed וַיֻּלְדוּ (for וַיֻּלַּדוּ), on the analogy of the contracted forms which now and then occur in *Pi'el* (Nah. 1, 4 וַיַּבְשֵׁהוּ. Lam. 3, 33 וַיַּגֵּה. 53 וַיַּדּוּ. 2 Ch. 32, 30 וַיַּשְׁרוּ [but comp. König, p. 436 f.]. However, the contraction is in all cases somewhat against analogy, and therefore probably nothing more than a clerical error; nor, in *Pu'al*, is there any instance of it at all. No doubt, the Qri וַיּוּלְדוּ is here right.

5. אשת דוד] By analogy (see *v.* 3ᵃ) the name of 'Eglah's first husband would be expected: doubtless, therefore, דוד is due either to a *lapsus calami* or to some transcriptional corruption.

6. '*V.* 6ᵇ is the continuation of *v.* 1. *Vv.* 2–5 have been inserted subsequently, and *v.* 6ᵃ conceals the juncture' (We.).

היה מתחזק ב'] 'was shewing himself strong (I 4, 9) in' [not *for*], etc., i. e. was exerting himself in connexion with the house of Saul, for the purpose of maintaining it. Elsewhere, in this sense, construed with בעד (10, 12), or עם (Dan. 10, 21. 1 Ch. 11, 10).

7. ויאמר] As Ishbosheth has not been hitherto named in the present connexion, the insertion of בן־שאול (אשבעל) איש בשת after ויאמר is necessary: cf. LXX καὶ εἶπεν Μεμφιβοσθε υἱὸς Σαουλ.

8. אשר ליהודה] '*belonging to* Judah.' (Not, 'who *hold with* Judah,' Ke.) The point of the comparison lies in the reference to the *Judaean* ראש כלב.

היום] with emphasis, *to-day, at this time*. Abner protests that at the very time at which Ishbosheth is bringing his charge against him, he is doing his best for the house of Saul.

עם . . . אל] '*with* the house of Saul, viz. *towards* his brethren,' etc.

המציתך] followed similarly by ביד Zech. 11, 6. מצא or מצה *to*

arrive, come to, המצה *to cause to come to,* with ביד *to place into the hand* of, *hand over* to.

ותפקד]=and (yet) thou visitest, etc. For the adversative sense, sometimes implied in ו, cf. 19, 28. Gen. 32, 31: *Tenses,* § 74 *β.*

עון האשה] LXX עון אשה 'a fault concerning a woman' (and nothing more). So We. Klo.

11. להשיב את אבנר דבר] lit. to *turn back* Abner *with* (Ew. § 279[c]) *a word*=to *reply to, answer* Abner: I 17, 30 and often.

12. תחתו] Generally explained as = *where he was* (2, 23). But the use is singular: for the suffix would refer naturally not to דוד but to the subject of וישלח (see 2, 23; and on I 14, 9). Lucian has *εἰς Χεβρων*=חֶבְרֹנָה (or חֶבְרֹן), of which תחתו is prob. a corruption.

לאמר למי־ארץ] At least למי־הָאָרץ would be required, if the words were meant to express *Whose is the land?* but even so, they are incompatible as they stand with what follows, לאמר כרתה בריתך אתי, which is also the purport of the message, and which according to Hebrew usage ought to follow תחתו *immediately.* The least change that will suffice to produce an intelligible sentence, is to read למי־הארץ, and to omit the following לאמר. At the same time, it must be admitted that the proposal כרתה בריתך אתי וג׳ is complete without any prefatory introduction; and probably the three words are altogether due to error. LXX *πρὸς Δαυειδ εἰς Θαιλαμ οὗ ἦν παραχρῆμα λέγων Διάθου κ.τ.λ.*, where *παραχρῆμα*=תחתו, so that *εἰς Θαιλαμ οὗ ἦν* (*εις Θηλαμου γην* cod. A) must be a subsequent insertion, in the *wrong* place, representing תחתו again (=*εἰς Θαι*) and לאמר למי ארץ [ארץ (למו) למי=*λαμου γην*, hence *λαμ οὗ ην*]. *Παραχρῆμα λέγων Διάθου* appears to shew that in the Hebrew text used by LXX תחתו לאמר כרתה stood together.

ידי עמך] Cf. Jer. 26, 24 (את); rather differently, *ch.* 14, 19.

13. כי אם לפני הביאך] '*except before* thy bringing'—an unintelligible construction. כי אם and לפני exclude one another; and we must read either לפני הביאך *before* thy bringing, or כי אם [1]הֲבִיאָךְ *except* thou bring. The latter is expressed by LXX (*ἐὰν μὴ ἀγάγῃς*).

15. מעם איש] 'from *a* man'! Read, of course, with LXX אִישָׁהּ.

[1] With ו, as Is. 43, 23. 2 Ki. 9, 2.

17. ודבר . . . היה] '*had* been,' a plup.: for דבר עם cf. Jud. 18, 7. הייתם מבקשים] '*have been* (continuously) *seeking*.' Cf. Dt. 9, 7. 22. 24: *Tenses*, § 135. 5.

18. הושיע] 'Evidently a clerical error for אושיע, which many MSS. have, and which is expressed by all versions' (Keil).

20. ולאנשים] The men being *definite* (20ᵃ), לאנשים is certainly what would be expected: comp. 1, 11. 17, 12.

21. אשר תאוה נפשך] See on I 2, 16.

22. בא] No doubt, 'Joab is the principal person for the narrator' (Keil): but, with עבדי דוד ויואב preceding, בא by Hebrew idiom ought to be plural. Read בָּאִים (i. e. in the older orthography באמ): a מ has dropped out before the מ of מהגדוד.

24. וילך הלוך] 'and he is gone (with) a going'='and he is gone *off*,'—very idiomatic and forcible, not to be abandoned in favour of the more ordinary expression here offered by LXX וַיֵּלֶךְ: הֲלֹא יָדַעְתָּ וג' (*ἐν εἰρήνῃ* is manifestly derived merely from *vv.* 21ᵇ, 22ᵇ, 23ᵇ: but while the narrator, and reporters, use the common וילך בשלום, Joab characteristically expresses himself with greater energy וילך הלוך). At the same time, *v.* 25 would doubtless be more forcible as an interrogative; and it is quite possible that הלוא may have *fallen out* after הלוך.

25. מבואָך] Why the abnormal (and incorrect) form מוֹבָאֲךָ should be substituted as Qri, unless for the sake of the assonance with מוצאך, is not apparent.

27. אל תוך השער] The *middle* of the gate would scarcely be the place in which Joab could converse with Abner quietly. LXX *ἐκ πλαγίων τῆς πυλῆς* = אל יָרֵךְ השער (see Lev. 1, 11. Nu. 3, 29. 35 Hebrew and LXX) 'to the *side* of the gate,' which is favoured also by the verb וימהו 'led *aside*.'

בשלי] A usage approximating curiously to the Aramaic: comp. ܒܫܠܝܐ *in quietude, quietly*, in the Pesh. I 12, 11 al. (= בְּמַח). Is. 8, 6 (= לְאַט). Job 4, 13 (of the quiet of night).

ויכהו שם החמש] Probably אל should be restored before החמש, in conformity with the construction elsewhere (2, 23. 4, 6. 20, 10).

28. מעם יי״] מעם, the acquittal being conceived as *proceeding from* Jehovah: comp. Nu. 32, 22 והייתם נקיים מיהוה.

29. יחלו] Comp. Jer. 23, 19=30, 23 (of a tempest) על ראש רשעים יחול; and Hos. 11, 6.

מחזיק בפלך] فَلَكٌ is *to be globular* or *round* (especially of a woman's breasts): hence فَلَكٌ is *the sphere* in which a star moves (Qor. 21, 34. 36, 40), and فِلْكَةٌ *the whorl* of a spindle, Lat. *verticillus*, as פֶּלֶךְ in Hebrew, Prov. 31, 19 (comp. Delitzsch), where, no doubt, it is used for the spindle generally. Here the word is commonly supposed to denote a *staff:* but it must be admitted (*a*) that other words are elsewhere used in Hebrew to express this idea (see 2 Ki. 4, 29. 31, and especially Zech. 8, 4 ואיש מִשְׁעַנְתּוֹ בידו מרב ימים), and (*b*) that the transference of the term to denote an object lacking the characteristic feature (the *whorl*) which it properly denotes, is improbable—or, at least, is only admissible if it can be shewn to be probable that the consciousness of the original sense of פלך had been lost in Hebrew, and that the Hebrew who used the word thought only of the 'spindle' as a whole, and not of the whorl in particular. It is to be observed, however, that both in Hebrew and Arabic the derivatives of the root all denote objects distinctly *circular* or *round.* The rendering *staff* is thus, to say the least, open to question; and Aq. Symm. (ἄτρακτον), Jer. (*tenens fusum*), Pesh. (ܦܠܓܐ ܕܚܘܛܐ), Bö. Th. have sound philological grounds for adhering to the usual sense of *spindle*, and interpreting the words as an imprecation that Joab might always count among his descendants—not brave warriors, but—men fit only for the occupations of women. Comp. how '"Hercules with the distaff" was the type of unmanly feebleness among the Greeks' (quoted from Bö., by Kp., who, however, does not himself accept the explanation)[1].

[1] Keil declares indeed (against Böttcher) that 'the assertion that פלך in Hebrew, Talmudic, and Arabic means *only* spindle, never staff, is contradicted by any lexicon of these languages:' but this confident statement is, unfortunately, not borne out by the facts. It is true, indeed, that פלך in Talmudic (as

30. הרגו לאבנר] ל as I 23, 10, and with הרג itself (in *later* Hebrew) Job 5, 2. Ew. Klo., on the ground of LXX διαπαρετηροῦντο, prefer to read אָרְבוּ *laid ambush for:* but this would scarcely be a just description of the manner in which Joab actually slew Abner: nor does the preceding narrative imply that Joab and Abishai had done previously anything that could be so described.

31. לפני אבנר] i. e. *preceding* the bier in the funeral procession.

33. הכמות] not '*Did* Abner die?' (הָמֵת), but '*Was* Abner *on the way to die?*' was this the end reserved for him? For the impf. cf. 2 Ki. 3, 27 his firstborn אשר ימלך who *was to reign* after him: 13, 14 the illness אשר ימות בו which he *was to die* of: *Tenses*, § 39 β.

34. לא־אסרות] לא with the ptcp. is very uncommon, and not to be imitated: comp. Jer. 4, 22. ψ. 38, 15. Job 12, 3 (Ew. § 320b). Ez. 22, 24. Dt. 28, 61: *Tenses*, p. 233 *note*.

כנפול] sc. הנפל; comp. I 2, 13. On נבל, see on I 25, 25.

Abner, David laments, has experienced a death that was undeserved: he has died the death of a נבל, a reprobate, godless person, whom an untimely end might be expected to overtake. Abner had committed nothing worthy of death: his hands and feet were not bound, as though he were a criminal, condemned to execution: he succumbed to the treacherous blow of an assassin.

35. להברות] The word is confined to this book (12, 17. 13, 5. 6.

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in Biblical Hebrew and Phoenician [*CIS.* 7]) has another meaning besides *spindle*, viz. *district*, *circle* (Germ. *Kreis*): but the lexica of the languages named do not support the meaning *staff*. Buxtorf indeed mentions this as one of its meanings: but his examples support only the sense *spindle;* and Levy for post-Biblical Hebrew, and Freytag, Dozy, and Lane for Arabic, do not recognise the meaning *staff* at all! The objection that מחזיק בפלך '*grasping* the spindle' is too strong an expression is not conclusive: in Pr. *l. c.* the phrase used is וכסיה תמכו פלך; and החזיק and תמך do not differ so widely as to authorise us to say that the one could, and the other could not, be applied to the use of the spindle. A 'parable' in the *B'reshith Rabbah*, § 56, referred to by Levy, is worth quoting: משל לאשה שהעשירה מפלכה אמרה הואיל ומן הפלך הזה הגשרתי עוד אינו זז מתחת ידי לעולם כך אמר אברהם כל שבא לידי אינו אלא בשביל שעסקתי בתורה ובמצות. לפיכך איני רוצה שתזוז מדעתי לעולם (הואיל ו=*since;* זז=*to move;* בשביל ש=*because;* עסק=*to be occupied*).

10): so בריה *food* 13, 5. 7. 10†. בָּרוֹת occurs Lam. 4, 10; and בָּרוּת ψ. 69, 22†.

כי אם] not=*except*, as *v.* 13: the two particles are to be separated, כי introducing the oath, as I 14, 44, and אם expressing it (*if . . . ! =surely not*). כל מאומה Gen. 39, 23 only.'

36. ככל וג'] '*as* whatsoever the king did pleased all the people' would require כאשר כל for ככל (כ never having the force of a conjunction). The text can only be rendered: 'like all that the king did, *it* (viz. his conduct on the present occasion) pleased all the people.'

37. מהמלך] So מיהוה היתה לו 1 Ki. 2, 15; מאת יהוה היתה Jos. 11, 20.

39. רך] *tender, weak*, opp. to קשים.

ומשוח מלך] The contrast which, in virtue of the contrasted ideas connected by it, is implicit in the copula ו, would be expressed in English distinctly by *and at the same time, and yet*, or *though* (cf. Cant. 1, 5). The rendering of Keil 'and *only just* anointed king' —as though David intended to say that, as a young king, he was not strong enough to oppose his wishes to Joab—expresses a thought suitable in itself, but does not legitimately represent the Hebrew: there is nothing in the text to express, or even to suggest, the crucial *only just!* Ew. rendered 'And I this day live delicately and am an anointed king,' etc. The sense thus attached to רך is defensible (Dt. 28, 54 הרך בך והענג. Is. 47, 1): but the rendering labours under the disadvantage of obliterating the antithesis, which, nevertheless, seems to be designed, between רך and קשים. MT. (so far as the consonants go) is presupposed by LXX (*συγγενὴς*=רך misread as דך, see Lev. 18, 14. 20, 20: *καὶ καθεσταμένος ὑπὸ βασίλεως* = וּמָשׁוּחַ מֶלֶךְ).

4, 1. בן־שאול] 'LXX rightly inserts Ishbosheth before בן שאול: the omission in the Hebrew may perhaps be explained by the resemblance between (אשבעל) אישבשת and וישמע' (Dr. Weir).

וירפו ידיו] as Jer. 6, 24. Is. 13, 7 al.: the masc. as Zeph. 3, 16. 2 Ch. 15, 7 by Ges. § 147[a].

2. היו בן־שאול] The text, as it stands, is not translateable. Read with LXX היו לאיש־בשת (לאשבעל) בן־שאול.

בארות] Evidently near Gibeon. In Jos. 18, 25 f. נבעון והרמה ובארות והמצפה are named together among the cities of Benjamin.

4. מפיבשת] In 1 Ch. 8, 34 מְרִיב בַּעַל, in 9, 40 מְרִי־בַעַל. One of these forms is certainly the original name. There was a time when the name בעל *lord* was applied innocently to Jehovah[1]: but, in consequence no doubt of the confusion which arose on the part of the unspiritual Israelites between Jehovah and the Phoenician *god* 'Baal,' the habit was discountenanced by the prophets, especially by Hosea (2, 18), and ultimately fell out of use. Proper names, therefore, in which בעל originally formed part had to be disguised, or otherwise rendered harmless. This was generally done by substituting בשת *shame*[2] for בעל, as in the case of Eshbaal (above, on 2, 8), and of Meribbaal the name of Saul's grandson here, and of one of his sons by Riẓpah in 21, 8. In the case of the latter name the change to מריבבשת (or מריבשת) appears not to have been thought sufficient; and the name was further disguised by being altered to מפיבשת, which was probably taken to mean 'One who *scatters* or *disperses* (cf. Dt. 32, 26 אפאיהם) Shame[3].' Jerubbaal (Gideon), properly *Baal strives*, being interpreted to mean 'One that strives *with* Baal' (Jud. 6, 32), was suffered to remain,

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[1] Comp. H. Schultz, *Alttest. Theologie*, ed. 2 (1878), p. 482; ed. 4 (1889), p. 519: Baethgen, *Beiträge*, etc., pp. 141–4.

[2] For בשת *shame* as a designation of Baal, see Jer. 3, 24. 11, 13. Hos. 9, 10; comp. in LXX 1 Ki. 18, 19. 25 *οἱ προφῆται τῆς αἰσχύνης*. Dillmann, in an elaborate essay devoted to the subject in the *Monatsberichte der Kön.-Preuss. Academie der Wissenschaften zu Berlin*, 1881, June 16, observing the strong tendency shewn not only in LXX, but in other ancient versions as well, to obscure or remove the name of Baal, thinks that the habit of substituting *αἰσχύνη* for it is the explanation of the strange *ἡ Βααλ* of certain parts of LXX (e. g. Jeremiah constantly,—2, 23. 7, 9. 11, 13. 17. 19, 5 al. Hos. 2, 10. 13, 1: so Rom. 11, 4): *Βααλ* was left in the text, but the *fem.* of the art. was an indication that *αἰσχύνη* was intended to be read. No traces of an *androgynous* Baal have been found in Phoenician Inscriptions.

[3] Lucian has throughout (except 21, 8) the intermediate form *Μεμφιβαλ*. Perhaps this is a survival of the first stage in the transforming process.

except in *ch.* 11, 21 where it was altered to Jerub*besheth*. In less read books, however, the names remained sometimes unchanged: thus אשבעל and מריבבעל are preserved in Ch., as also בעלידע *Baal knows*, the name of one of David's sons, called in *ch.* 5, 16 אלידע '*God* knows[1],' and the name of David's hero בעליה 1 Ch. 12, 5, and of his officer בעלחנן 27, 28[2]. It will be observed that these names are particularly frequent in the families of Saul and David, both zealous worshippers of Jehovah (comp. among other things in the case of Saul the name of his son יהונתן). מריבבעל will be a name of the same form (a rare one in Hebrew: above on I 1, 20) as מברכבעל *Baal blesses*, on a seal from Aleppo, the Nabataean מקימאל, and משיזבאל, מהיטבאל (above, p. 14 *note*).

5. את משכב הצהרים] The cogn. accus. משכב is here not the *place* of reclining (=*couch*), but the *act* of reclining (as in the expression משכב זכר Jud. 21, 11 al.), in the present context = *siesta:* 'was taking his noon-tide rest.'

6. והנה באו עד־תוך הבית לקחי חטים ויכהו אל־החמש] הֵנָּה *thither* is redundant: באו and ויכהו both anticipate prematurely 7[a]; לקחי חטים is inappropriate, and the rendering '*as though* fetching wheat' illegitimate. Read with We. after LXX וְהִנֵּה שׁוֹעֶרֶת הַבַּיִת סֹקְלָה חִטִּים וַתָּנָם וַתִּישָׁן 'and behold the portress of the house was cleaning wheat, and she slumbered and slept, and Rechab and Ba'anah slipt in,' etc. The words explain how it happened that Rechab and Ba'anah obtained entrance to Ishbosheth's house.

נמלטו] *slipt in* or *through* (LXX διέλαθον, joining the word closely with *v.* 7 'slipt through, and entered into the house,' etc.), in accordance with the primary meaning of the root (cf. מִלֵּט Is. 34, 15; הִמָּלִיט 66, 7[3]), and not in the special sense of slipping through or away from pursuers, i. e. of escaping.

8. ויתן . . . נקמות] So 22, 48: comp. עשה נקמות Jud. 11, 36.

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[1] Comp. Jud. 9, 46 אל בריח for בעל בריח 8, 33. 9, 4.

[2] Comp. also בעל itself, as a pr. n., 1 Ch. 5, 5. 8, 30 (=9, 36).

[3] Of *laying* eggs, properly (as it seems) *elabi fecit* (Ges.). Cf. the Nif. in I 20, 29 'let me *get away*' (without the idea of escaping).

9. אשר פרה וג׳] So 1 Ki. 1, 29.

10. וְאחזה בו] after המניד לי treated as a *casus pendens;* so 1 Ki. 9, 20 f. 12, 17. 15, 13: *Tenses*, § 127 *a*.

אשר לתתי־לו בשרה] 'to whom I ought, forsooth, to have given a reward for his good tidings.' לתתי must be explained on the analogy of 2 Ki. 13, 19 לְהַכּוֹת *percutiendum erat* quinquies aut sexies,—an extension of a usage more common in present time, Hos. 9, 13 etc. (*Tenses*, § 204). The clause can hardly express *David's* view of the transaction: he could not think that the Amaleqite really deserved a reward for his tidings: it must express what David ought to have done in the judgment of the Amaleqite himself, or of men in general unable to appreciate David's regard for Saul (hence 'forsooth'). Keil: 'in order to give him a reward for his good tidings' (ironically), treating אשר as=*namely* (Ew. 338b): so substantially RV. But such a sense of אשר cannot be substantiated: so that, if this be felt to be the meaning of the passage, we must follow the suggestion of We. to 'omit אשר, as due to a false interpretation of לתתי לו, which in its turn arose from a mistaking of the ironical sense of בשרה.'

11. אף כי] *how much more* (should I do so), *when* . . .; as Ez. 15, 5. Job 9, 14; and ואף כי I 23, 3. 2 Ki. 5, 13.

את איש צדיק] את followed by an *undefined* subst.: comp. on I 9, 3.

אבקש . . . מידכם] The same idiomatic use of מיד in I 20, 16. Gen. 31, 39. 43, 9. Is. 1, 12. Ez. 3, 18. 20 (דמו). 33, 8 (דמו); and with דרש Gen. 9, 5 (דם). Ez. 34, 10.

12. ויקצצו] The word is used similarly, Jud. 1, 6. 7.

5, 1–3. 6–10=1 Ch. 11, 1–9. The parallel passages in Chronicles should be compared, and the variations noted, in the manner exhibited above, on I 31. The reader who will be at the pains of doing this consistently (especially in the parts of Chronicles which are parallel to 1–2 Kings), will, when he has eliminated the variations which seem to be due to accident, understand better than from any description in books the *method* followed by the Chronicler in the compilation of his work, and the manner in which he dealt with his sources in the process.

5, 1. ויאמרו לאמר] 'Thus, immediately together, rarely, 20, 18. Ex. 15, 1. Nu. 20, 3; Ges. *Thes.*, p. 119[b]: on the contrary, very frequently as in *v.* 6. Jud. 15, 13, separated by a pronoun or other word' (We.). Geiger in an article on this idiom[1] regards it as a mark of the later period of the language, and seeks to shew that most of the passages in which it occurs—even those of the second class noticed by We.—are redactional additions. But לאמר was in such frequent use for the purpose of introducing a speech, that its proper force must have been early forgotten; and the habit must soon have grown up of using it instinctively, irrespectively of the fact that the same verb might have been already employed in the sentence.

1[b]. The same expression occurs 19, 13. 14; Gen. 29, 14. Jud. 9, 2. 1 Ch. 11, 1.

2. הייתה מוציא] והמבי following shews that the words are wrongly divided, and that the Massorah is right in correcting היית המוציא והמבי.

והמבי] א dropped as 1 Ki. 21, 21 הנני מבי אליך. Jer. 19, 15. 39, 16: 1 Ki. 21, 29. Mic. 1, 15 (both אבי): 1 Ki. 12, 12 ויבו ירבעם al., sometimes (but not always) before another א (as though the omission were due to the juxtaposition of the two identical letters): see Ol. p. 69.

3. תרעה] here first in the metaph. sense. So 7, 7. Mic. 5, 3; and, with the figure usually developed explicitly, often in Jeremiah, as 2, 8. 3, 15. 10, 21. 22, 22. 23, 1–4; Ez. 34 (throughout), al.

6. ויאמר] sc. האומר—of course, among the Jebusites. The Chronicler (I 11, 5) writes explicitly ויאמרו ישבי יבוס; but LXX read precisely the same consonants as MT., though they render as a passive ἐρρέθη.

הסירך] 'but the blind and the lame will turn thee away:' the sing. by Ew. § 316[a]; Ges. § 147[a]. But it is better to point הֲסִירֶךָ. 'Except thou take away' (AV. RV.) would require כִּי אִם הֲסִירֹתָ.

7. On the site of Ẓion = the 'City of David,' see Riehm, *Handwörterbuch des Bibl. Altertums*, s. v.; Stade, *Gesch. Isr.* i. 315 f.;

[1] *Jüdische Zeitschrift*, iv. 1866, pp. 27–35; comp. v. p. 188; vi. p. 159.

Encycl. Britannica, ed. 9, art. Jerusalem (Pt. II). The part of Jerusalem which is now called Zion, and is so marked on maps, is the South-*West* Hill; but the tradition identifying this hill with Zion does not reach back beyond the 4th century A. D.; and there are the strongest reasons, based on the usage of the OT. itself, for believing that the 'Zion' of ancient times was the South-*East* Hill of Jerusalem, on the North (and highest) part of which stood the Temple, and on the South (contiguous to the Temple) the Royal Palace, built by Solomon. The author of 1 Macc. expressly identifies 'Zion' with the hill on which the Temple was situate (1 Macc. 4, 37 f. 7, 33).

8. כל מכה וג׳] It is easier on this passage to say what it does not mean than what it does mean. The renderings that have been adopted most generally by modern scholars, both implying, however, a deviation from the existing MT., are (*a*) 'Whosoever smiteth the Jebusites, let him get up to the watercourse, and (smite) the blind and the lame,' etc. (so RV.). Upon this interpretation, הכה is supposed to have fallen out in clause *b* (וְהִכָּה אֶת for ואת). נגע ב׳, however, elsewhere means simply *to touch*: where it may be represented by the English word *reach*, it is applied not to a person arriving at a spot, but to some object *extending to it*, so as to touch it, as 1 Ki. 6, 27 the wing of the one cherub *touched* the wall, Hos. 4, 2 and blood *toucheth*, *reacheth to* blood (forming a continuous stream): more often with עד, אל, or על, metaphorically of misfortune, the sword, etc., Jud. 20, 34. 41. Mic. 1, 9. Jer. 4, 10 al. *Touch*, the legitimate rendering of נגע ב׳, is weak: *get up to* is a questionable paraphrase. (*b*) The words are rendered, with יַגַּע for וַיַּגַּע, 'Whosoever smiteth the Jebusites, let him hurl down the watercourse the blind and the lame,' etc. (so Ew. Ke.). But הִגִּיעַ בְּ׳ means merely to *make to touch*=*to join* (Is. 5, 8): even with ל׳, אל, or עד, it is only used of a building (or collection of buildings) *made to touch* the ground (viz. by being levelled to it), Is. 25, 12. 26, 5. Ez. 13, 14. Lam. 2, 2 [1]; or (intransitively) simply to *reach*, *arrive at*

[1] Comp. הגיע על *to make to touch* (and rest) *upon*=to apply to, Is. 6, 7. Jer. 1, 9; with אל Ex. 12, 22: with ל׳ Ex. 4, 25=*to cast to* (the foot).

(I 14, 9 al.). Thus though וַיִּגַּע אל (עד) הצנור might mean 'dash down *to* the watercourse' (so as to rest upon it), there is no analogy for interpreting יִגַּע בצנור to mean 'hurl *down* the watercourse.' Other explanations that have been proposed are not less open to objection. All that can be said is that *a* is less opposed to usage than *b:* but that the text, it can hardly be doubted, is corrupt. (The sense of צנור cannot be said to be certain.)

9. וביתה] ביתה=*inwards*, as Ex. 28, 26 al.

10. וגדול] for the construction, comp. 3, 24. I 14, 19.

11–25 = 1 Ch. 14, 1–16.

12. 'נשא ממלכתו was read by the Chronicler (I 14, 2) as נשאת מלכתו' (We.). מלכות is a word belonging mostly to the later Hebrew (Ch. Ezra, Dan. Esther, constantly): but it occurs occasionally in earlier Hebrew, I 20, 31; Nu. 24, 7 (with the same verb as here) ותנשא מלכותו; 1 Ki. 2, 12.

13. מירושלם] 1 Ch. 14, 3 בירושלם, which is preferred by Berth. Th. We.

14. הַיְלִדִים] יִלּוֹד 12, 14. Ex. 1, 22. Jos. 5, 5. Jer. 16, 3†. The punctuation in all these cases is irregular: by analogy the *ptcp.* הַיָּלוּד, הַיָּלְדִים is what would be required by the syntax. On the form, cf. Ew. § 155[d]; Stade, § 224: the parallels have all a substantival force (גִּבּוֹר, שִׁכּוֹר, כִּיּוֹר, etc.). It is not clear with what right Hitzig (on Jer. *l.c.*) says that 'in virtue of passages such as 2 S. 12, 14 the punctuation יִלּוֹד is correct;' and the explanation adopted (apparently) by Dillmann on Jos. *l.c.* that the form is meant to express 'in contradistinction to יְלָדִים the idea of succession[1]' is incompatible with *ch.* 12, 14 (of a *single* child). In 1 Ki. 3, 26. 27, and even in the parallel 1 Ch. 14, 4, in each of which passages (notice in Ch. the following אשר היו לו) the substantival form would have been thoroughly appropriate, the word is pointed as a ptcp. (הַיָּלוּד, הַיְלָדִים).

14[b]–16. The list of David's sons, born in Jerusalem, is repeated, 1 Ch. 3, 5–8, and also 14, 4–7, with the following variations:—

[1] 'Soll das "fort und fort, nach und nach" ausdrücken.'

	2 *Sam.* 5.	1 *Ch.* 3.	1 *Ch.* 14.
1.	שמוע	שמעא	שמוע
2–5	without variation.		
6.	אלישוע	אלישמע	אלישוע
7.		אליפלט	אלפלט
8.		נגה	נגה
9.	נפג	נפג	נפג
10.	יפיע	יפיע	יפיע
11.	אלישמע	אלישמע	אלישמע
12.	אלידע	אלידע	בעלידע
13.	אליפלט	אליפלט	אליפלט

In No. 12 בעלידע is evidently the true name, changed for the sake of avoiding בעל to אלידע (comp. on 4, 4). LXX in 1 Ch. 14, 7 read with MT. בעלידע: Tisch.'s text has indeed Ἐλιαδε: but Codd. B and Sin. have βαλεγδαε[1] and Lucian's recension βααλιαδα. In the existing LXX text of 2 Sam. there are *two* renderings of the list; and in the second, which appears to be derived from Ch., the form with בעל is likewise expressed (βααλειμαθ: so Luc. βααλιλαθ).

5, 17–25. *David and the Philistines.*

17. וירד אל המצודה] The verb ירד shews that the מצודה referred to cannot be identified with the מצודה of Ẓion, *v.* 9: for that lay on an elevation, and the phrase used in connexion with it is always עלה. This מצודה is no doubt the one in the wilderness of Judah, which David held I 22, 5. II 23, 14. The עמק רפאים was near Jerusalem on the west (Jos. 15, 8), and hence David would naturally speak of *going up* (*v.* 19) from the מצודה against the Philistines encamped there. From the different use of the same term המצודה in *v.* 9 and *v.* 17, it is a legitimate inference that the section *vv.* 17–25 stood originally in a different connexion, in which the sense of המצודה was apparent from the context.

[1] See Nestle's collation of Codd. Vat. and Sin., printed at the end of the 6th and subsequent editions of Tischendorf's text, p. 54.

18. וינמשו] Ch. ויפשטו: in defence of the text here, see We.

20. פרץ] Cf. 6, 8: Ex. 19, 22. 24.

בעל־פרצים] 'Ba'al of breaches:' comp. the other names of *places* compounded with בעל (Ges. *s. v.* sub fin.),—the god who, for whatever reason, was held to be identified with the place, giving ultimately his name to it (comp. above, p. 50 f.). As applied here, however, בעל does not denote the Phoenician god of that name, but is a title of Jehovah (such as we know to have been in use in the families of Saul and David: above, on 4, 4): and the name בעל פרצים was understood as commemorating the victory (comp. יהוה נסי Ex. 17, 15; יהוה שלום Jud. 6, 24). The explanation '*place* of breaches' (Keil; RV. *marg.*), as though בעל were used in the *poetical* sense of owner, possessor (Is. 41, 15), is less probable.

21. עצביהם] LXX *τοὺς θεοὺς αὐτῶν*, and Ch. (I 14, 12) אלהיהם,—doubtless the original reading.

וישאם דוד ואנשיו] The Chronicler, in order to leave no doubt as to what David did with the idols, substitutes ויאמר דויד וישרפו באש.

23. הָסֵב] The *Hif.* is very anomalous (Jos. 6, 11 the construction being quite different). Probably ה has arisen by dittography from תעלה, and the Qal סֹב should be restored.

אל אחריהם] So 2 Ki. 9, 18. 19. Cf. אל מבית 2 Ki. 11, 15: אל מחוץ Dt. 23, 11 al.; אל תחת 1 Ki. 8, 6. Zech. 3, 10.

ובאת וג'] and come to them *off the front of* (in our idiom: *in front of*) . . .: cf. Nu. 22, 5 והוא יושב מִמֻּלִי.

24. ויהי] and *let it* be . . .: a permissive command; I 10, 5: *Tenses*, § 121 *Obs.*

צעדה] את implies that the idea is definite; so that no doubt the art. has dropped out, and הצעדה should be read, as in 1 Ch. 14, 15.

אז תחרץ] in Ch. paraphrased, with much loss of originality and vigour, by אז תצא במלחמה.

יָצָא] *will have gone* forth.

25. מגבע] LXX *ἀπὸ Γαβαων*, Ch. מגבעון,—undoubtedly the right reading; comp. Is. 28, 21 where *Peraẓim* and *Gibeon* are mentioned

together as the scenes of celebrated victories of antiquity. The Philistines are in the עמק רפאים west of Jerusalem: David advancing from the south does not approach them in front, but makes a circuit and assails their rear. *From Gibeon* on the N.-W. of Jerusalem would thus just indicate the quarter from which his attack would be made.

6. *Removal of the Ark to the 'City of David.'*

6, 1–12ᵃ=1 Ch. 13, 5–14; between 12ᵃ and 12ᵇ the Chronicler inserts his 14, 1—15, 24; 12ᵇ–14 is expanded and varied in 1 Ch. 15, 25–27; 15–19ᵃ=1 Ch. 15, 28—16, 3 (with variations); 1 Ch. 16, 4–42 is another insertion; 19ᵇ–20ᵃ=1 Ch. 16, 43 (*vv.* 20ᵇ–23 being omitted in Ch.). The variations between the two narratives are here remarkably striking and instructive. In particular the earlier narrative makes no mention of the *Levites;* the later authority is careful to supply the omission.

6, 1. ויסף] for ויאסף, as תֹּסֵף ψ. 104, 29: cf. on I 15, 5. עוד implies a former gathering on David's part, which at least forms no part of the previous narrative, as we possess it. We. may be right in conjecturing the word to have been accidentally written by a scribe, who, coming upon ויסף, misunderstood it in the sense of *and he added* (which is constantly followed by this particle).

2. מבעלי יהודה] In 1 Ch. 13, 6 בַּעֲלָתָה אל קרית יערים אשר ליהודה: and this is the sense which is required: Qiryath Ye'arim is called בַּעֲלָה Jos. 15, 9–11, and קרית־בעל *ib.* 60. 18, 14: doubtless, therefore, בעל יהודה *to Ba'al of Judah* must here be restored, the description 'of Judah' being added to distinguish this Ba'al from other places of the same name (in Simeon, Jos. 19, 8, in Dan, *ib.* 44: cf. בית־לחם יהודה). בעל יהודה seems first to have been miswritten בעלי יהודה; and then, this being interpreted as='*citizens* of Judah,' the partitive מִ was prefixed, in order to produce some sort of connexion with the preceding clause. The place must have been noted once as a seat of Ba'al worship.

אשר . . . עליו] 'over which is called the name, (even) the name of' etc. The phrase used betokens *ownership:* see on 12, 28.

The repetition of שם is singular, and probably due to transcriptional error: it does not add to the emphasis or solemnity of the passage. LXX do not express שם more than once.

3b–4. The words *v.* 3 *end*–4a וישאהו מבית אבינדב אשר בגבעה: חדשה (which are not expressed in LXX) have been accidentally repeated from *v.* 3a: hence the questionable חדשה (p. 95 *note*) with את העגלה. Probably עם ארון האלהים was preceded originally by ועזא הולך: as thus corrected the verse will explain how 'Uzzah and Aḥio 'led' the cart: Uzzah going *beside* the ark, and his brother *before* it. The pr. n. אַחְיוֹ seems more probable than אָחִיו (We.), or אָחָיו (LXX, with הלכים in *v.* 4).

5. משחקים] See on I 18, 7.

בכל עצי ברושים] The true reading of these words has been preserved in 1 Ch. 13, 8, viz. בְּכָל־עֹז וּבְשִׁירִים. So LXX here, ἐν ὀργάνοις ἡρμοσμένοις (see *v.* 14) and ἐν ἰσχύι being a double rendering of עז (בְּכָלִי) בכל, and καὶ ἐν ᾠδαῖς evidently representing ובשירים.

ובמנענעים ובצלצלים] Ch. ובמצלתים ובחצצרות; LXX here καὶ ἐν κυμβάλοις καὶ ἐν αὐλοῖς=ובמצלתים ובחלילים. MT. appears here to be original: see We.

6. גרן נכון '"*A* fixed threshing-floor" does not satisfy the requirements of the sense: "*the* fixed threshing-floor" is not expressed in the Hebrew—to say nothing of the questionable use of the epithet נכון: hence נכון, as LXX and the Chronicler have rightly seen, must conceal a pr. name' (We.), or, at least some designation which, attached to גרן, would constitute a pr. name (cf. Gen. 50, 16. 17 גרן האטד; and I 19, 22). What this name or designation was must, however, remain uncertain. LXX here have Νωδαβ, Ch. כידון. (Keil's 'threshing-floor of [the] *blow* (?)' is quite out of the question.)

וישלח] Versions and Ch. add rightly את־ידו. The ellipse is not according to usage.

שמטו] Of uncertain meaning. שמט is *to let fall*, 2 Ki. 9, 33 (of Jezebel, שמטוה וישמטוה). ψ. 141, 6; met. *to remit*, hence שְׁנַת הַשְּׁמִטָּה the year of the *remittance* (or rather *intermittence*) of claims for debt, Dt. 15, 1. 2: in Aram. *to pull away* or *loosen*, Lev. 14,

40. 43 Pesh. and Ps.-Jon. (= Heb. חלץ); *to pull out* or *draw* a sword (in Syriac often); in the Ethpa'el *to be pulled away* Ezr. 6, 11 (=Aram. יתנסח); in Ethpe'al *to slip off*, Dt. 19, 5 Pesh. (= Heb. נשל). *Let* it *fall* is the rendering best supported by *Hebrew* usage; but many have given the word an intransitive sense,—either after Pesh. (ܐܬܦܠܓܘܗ ܠܡܫܟܢܗ: in 1 Ch. 13, 9 ܠܡܫܟܢܗ ܕܥܘܪܐ), like the Syr. Ethpe'al, *ran away* (Maurer, Roed. in *Thes.*), or (by conjecture)=*slipped* (Keil, Klo.: RV. *stumbled*). LXX ὅτι περιέσπασεν αὐτὴν (שְׁמָטוֹ) ὁ μόσχος (in 1 Ch. 13 ἐξέκλινεν αὐτήν), Targ. both here and 1 Ch. מרנחי (? threw it down: ? מנרוחי as 2 Ki. 9, 33); Vulg. calcitrabant[1] (probably based on Aq. or Symm., whose renderings here have not been preserved): in 1 Ch. bos quippe lasciviens paullulum inclinaverat eam.

7. על השל] שלה is a very rare root in Hebrew: in Aramaic it has the sense of *to act in error* or *neglect* Job 19, 4 Targ.=Heb. שנה (cf. the *Nif.* in 2 Ch. 29, 11); in Af'el, *to cause to act in error*, *mislead*, Job 12, 16 משלי=Heb. מַשְׁגֶּה (cf. 2 Ki. 4, 28 Heb. do not *mislead* me): the subst. שְׁלוּ means *error*, *neglect* Ezr. 4, 22. 6, 9. Dan. 3, 29. 6, 5: in the Targ.=מִשְׁגָּה or שְׁגָגָה Gen. 43, 12; Lev. 4, 2. 5, 18. Nu. 15, 24. 25 al. השל here is commonly (since Targ. על דאשתלי) explained from this root 'because of *the error*:' but (1) שלה is scarcely a pure Hebrew word: where it occurs, it is either dialectical (2 Ki. 4) or late (2 Ch.); so that its appearance in early Hebrew is unexpected; (2) the unusual apocopated form (של for שלי) excites suspicion[2]. Ewald explained על־השל in the sense of the Syriac ܦܓܥ ܡܫܟܢܐ *suddenly* (e.g. Nu. 6, 9. 8, 19 Pesh.); but this is open in even a greater degree to the same objection as the explanation *error*; and though על is used in Hebrew in the expression of certain adverbial ideas (as על שקר, על רצון: on I 23, 23), the word associated with it is expressed

[1] The Clementine text adds 'et declinaverunt eam;' but this is not found in the best MSS. of the Vulgate.

[2] LXX (cod. B) omits the word: cod. A and Luc. have ἐπὶ τῇ προπετείᾳ whence Jerome 'super temeritate.' But *rashness* is not the idea expressed by the root.

generally, and is not provided with the article. Ch. has על אשר שלח ידו על הארון; and when the strangeness of the Hebrew expression here used is considered, it will hardly be deemed too venturesome to regard it as a mutilated fragment of the words cited from Ch., which were either still read here in their integrity by the Chronicler, or (as the sense is sufficiently plain without them) were introduced here as a gloss from the parallel text of Ch., and afterwards became corrupted.

עם ארון האלהים] עם as Jud. 19, 11 etc. LXX add ἐνώπιον τοῦ θεοῦ=לפני אלהים which in 1 Ch. 13, 10 (Heb. and LXX) stands *in place of* עם ארון האלהים. Perhaps that was the original reading.

8. ויחר] 'might have arisen out of וַיֹּמֶר under the influence of ויחר *v.* 7: but comp. Tuch on Gen. 40, 6[1] [who observes that חרה is applied not only to anger, but to other more or less kindred emotions, as Gen. 45, 5] and Jud. 18, 25 with 1 S. 1, 10' (We.). Comp. above on I 15, 11.

ויקרא] as 2, 16. LXX καὶ ἐκλήθη reading וַיִּקָּרֵא (or paraphrasing).

10. להסיר] Cf. סור in Jud. 4, 18. 19, 12.

ויטהו בית] and turned it aside *to the house*, etc. Exactly so, Nu. 22, 23 ויך בלעם את־האתן להטותה הדרך.

עבד אדם] The analogy of עבדיה, and of the Phoenician עבדעשתרת, עבדמלקרת, עבדפמי (*CIS.* 88, 6), עבראשמן (*ib.* 103 *c*; 109), עבדבעל (*ib.* 186), עבדמלכת (*ib.* 264), etc., makes it far from improbable that אדם was the name of a *deity*: Obed-edom was no Israelite, but a *Philistine*. At the same time, this inference cannot, at least as yet, be regarded as certain: for no independent evidence of a deity אדם has been discovered hitherto; and though the pr. name עבראדם occurs at Carthage (*CIS.* 295), it is not clear that the second element in this is more than the Hebrew (and Phoenician) word אדם *men*[2].

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[1] Where זעף, which usually denotes *anger, indignation*, is used of a *vexed* or *troubled* countenance.

[2] Baethgen, *Beiträge*, etc., p. 10. Semitic names formed with עבד are not necessarily compounded with the name of a deity: comp. Nöldeke, in Euting's *Nabat. Inschriften*, p. 32 f., and Wellhausen, *Skizzen und Vorarbeiten*, iii. p. 2.

13. As both We. and Keil rightly observe, the Hebrew states only that a sacrifice was offered, when those bearing the ark had advanced six steps: as soon, namely, as it appeared that it could be moved from the resting-place with impunity, the sacrifice was offered, partly as a thanksgiving that God's anger had been appeased, and partly as an inauguration of the ceremony that was to follow. In order to express that a sacrifice was offered at *every* six steps, the Hebrew would have read וחבח . . . (or צעדו) והיה אם יצעדו (Gen. 31, 8; Nu. 21, 9: *Tenses*, § 136 δ *Obs.*).

15. בתרועה ובקול שופר] Cf. Amos 2, 2 בתרועה בקול שופר (of the shout of victory): also Jos. 6, 5 for a similar combination. ψ. 47, 6 (though the Psalm itself belongs to a much later date) appears to be based on this verse: עלה אלהים בתרועה יהוה בקול שופר.

18. העולה] collectively (comp. הפלים Ez. 33, 21; הָרָכָב often, etc.): cf. the plural, *v.* 17.

19. . . . למאיש] In the ‖ 1 Ch. 16, 3 the more ordinary מאיש ועד אשה (I 22, 19 al.) is substituted. The idiom לִמן is, however, fully justified, not only by Ex. 11, 7; 2 Ch. 15, 13, but also by its use in other analogous expressions, for the purpose of denoting the *terminus a quo* in space or time (7, 6); see Ges. *s. v.* מן.

אשפר] The meaning of this word, which occurs besides in the ‖ 1 Ch. 16, 3, is quite unknown. As Lagarde points out[1], so-called 'tradition' is here remarkably at variance with itself—(*a*) LXX in Sam. *ἐσχαρίτην*[2], in Ch. (*ἄρτον ἕνα*) *ἀρτοκοπικόν* (Lucian *κολλυρίτην*[2]); (*b*) Aq. Symm. *ἀμυρίτην*[4]; (*c*) Vulg. Sam. assaturam bubulae carnis unam, Ch. partem assae carnis bubulae; (*d*) Pesh. Sam. ܡܫܝܐ (*frustum carnis*[5]), Ch. ܡܫܝܐ ܚܕܐ (*portio una*); (*e*) Targ. Sam. פלות

[1] *Mittheilungen*, i. (1884), p. 214.

[2] אשפר probably read as אשכר: cf. *δρέπανον* for דרבן I 13, 21; *τόκος* for תך ψ. 72, 14 al., etc.

[3] Or *λάγανον τηγάνου*. But the renderings of אשפר and אשישה have apparently been transposed: for *λάγανον ἀπὸ τηγάνου* = אשישה in Samuel.

[4] 'Vox aliunde incognita, cuius loco *ἀμορίτης* (= אשישה 1 Ch. LXX) ex *ἀμόρα* (quod Hesychio est *σεμίδαλις ἐφθὴ σὺν μέλιτι*, Athenaeo autem *μελίτωμα πεπεμμένον*) fortasse reponendum' (Dr. Field).

[5] = נתח Ez. 24, 4 (Payne Smith, *Thes.* s. v.).

חר; Ch. (late) פלג חד מן אשתא בתורא (=a sixth part of a bullock)[1]; (*f*) Abu'l Walid, col. 742 (Rouen gloss) قطعة لحم (*segmentum carnis*); (*g*) Rashi (in agreement with Targ. Ch.) אחד מששה בפר; (*h*) Kimchi חלק אחד מבשר, but mentioning also as a possible explanation the view of the Rabbis (*Pesaḥim* 36b), also found in Targ. Ch. and Rashi, that it is a compound word (מִלָּה מוּרְכָּבֶת) signifying אחד בששה בפר. It is evident that these renderings are either conjectures based upon the context, or depend upon an absurd etymology, as though אשפר were in some way compounded of שש and פר and meant the sixth part of a bullock! Upon Kimchi's explanation are based the renderings of Seb. Münster (1534-5), 'frustum carnis unum;' and of the Geneva Bible (1560), 'a piece of flesh.' AV. 'a good piece (of flesh)' depends evidently on a combination of אשפר with שֶׁפֶר[2]; but the application of the root, in such a connexion, is questionable: granting that אשפר='something fair,' its employment to denote in particular 'a fair piece *of flesh*' is not a probable specialization of its meaning. Lud. de Dieu, perceiving the impossibility of the Rabbinical etymology, endeavoured to reach the same general sense by a derivation from the Ethiopic ሰፈረ: *safara, to measure,* መስፈርት: *masfart, measure* (Matth. 7, 2 al.), supposing אשפר to have thus denoted '*dimensam* sacrificii *partem unam*, quantum nempe unius sextae partis, in quas sacrificium aequaliter dividi solebat, mensura continebat.' Ges. and Roed. (in *Thes.*) adopt the same derivation, though not limiting the 'measure,' as was done by De Dieu, to a particular fraction of the sacrifice. But irrespectively of the fact pointed out by Lagarde that Eth. ሰፈረ:=Heb. ספר (not שפר), the sense obtained is insufficient and lame: between two words denoting distinctly two kinds of food, the narrator would have placed a word denoting simply 'a measure' —'a cake of bread, *a measure*, and a cake of raisins'—both the amount, and the nature, of the substance measured being left undefined. Under such circumstances, it is wisest to acknowledge that

[1] Cf. the marg. of the Reuchl. Cod. (Lagarde, p. xix. 3) חר מן שיתא בתורא.
[2] Cf. in the *Michlol Yophi* (Dan. 4, 24) אור"ל חלק יפה מן מלכי ישפר עליך.

we do not know what the word means, and cannot propose for it a plausible etymology[1].

20. נגלות] Upon analogy of the construction with the finite verb, this would be the *inf. abs.* which is actually sometimes written with ת, as שָׁתוֹת Is. 22, 13; אָלוֹת Hos. 10, 4; עָרוֹת Hab. 3, 13 (König, p. 536): for the form of the *inf. abs.* with נ, cf. נִקְרֹא (1, 6), נִשְׁאֹל (I 20, 6), נִגֹּף, etc. Ewald, however, § 240c, supposes the *inf. abs.* to have passed into the *inf. c.* by a species of attraction, under the influence of the preceding כ; and this is not, perhaps, impossible. Ol., p. 600, Stade, p. 343, suspect an error of transcription. It is, however, to be observed that though the *inf. abs.* follows the finite verb—especially in the imperative, and of course, also, though the instances are not numerous, in the impf. with ·וְ conv.—it does not appear to occur elsewhere in combination with the *inf. cstr.* נגלה נגליתי occurs; but whether כְּהִגָּלוֹת נִגְלֹה would actually have been said in preference to כְּהִגָּלוֹת נִגְלוֹת (whether the *-oth* be explained with König as due to assonance[2], or with Ewald to attraction) is more than can be positively affirmed.

הרקים] So Jud. 9, 4. 11, 3. (LXX τῶν ὀρχουμένων = הֲרֻקִּים.)

21. לפני יהוה] LXX 'Before Jehovah *will I dance! Blessed be Jehovah*, who hath chosen,' etc., which is adopted by Th. We.; and it is true that a scribe's eye might readily have passed by error from the first יהוה to the second. However, the two clauses לפני י״י אֲרַקֵּד and ושחקתי לפני י״י, which are parallel in thought, would, with this reading, be interrupted by a sentence introducing a different idea (*Blessed be J.*, who etc.). Probably, therefore, it is better to adopt only אֲרַקֵּד after לפני י״י from LXX, and to suppose that *Blessed be Jehovah* is a rhetorical addition made by them.

22. The verse is difficult. (*a*) Ew. We.: 'and I am too slight

[1] Ewald, *Hist.* iii. 173 (E. T. 127), suggests that it may be formed from שָׁקֵר = שָׂרַף and renders *roast meat;* but שָׂרַף is not *to roast* but *to consume by fire;* and David would surely have desired to offer his subjects something better than *burnt* meat!

[2] So also Bö. ii. 227: and before him Maurer (ap. Then.), 'inf. abs. pro נגלה, ut paronomasiam faciat cum praecedenti הגלות.'

even for this (even to dance before J.), and am humble in mine own eyes; and with the handmaids whom thou hast spoken of, with them should I get me honour?' David says that he is unworthy even to play and dance before J., and the opinion which the maidservants may entertain of him is of no consequence. (*b*) AV. Kp. RV. (substantially): 'and I will deal lightly with myself, even more than this (more than I have done to-day), and will be humble in mine eyes; and with the handmaids, etc., with them may I get me honour!' Michal's taunt that he had degraded himself in the eyes of the maidservants, David says, is unfounded: he might humble himself yet more deeply, and they would still, he feels sure, continue to honour him [1]. עם *with*=before, in the sight of, almost =in the judgement of. אשר אמרת, cf. on I 24, 5. עמם . . . עם, the resumption for the sake of emphasis, exactly as with את Dt. 13, 1. Is. 8, 13; מן Lev. 25, 44; ב Ez. 18, 24 al. (*Tenses*, § 123 *Obs.*). The *cohort.* אכבדה expresses a *desire* or *hope*, not a certain fact (I *shall be held* in honour, AV. RV.).

23. לא היה לה . . . ולמיכל] לה resumes ולמיכל, as עמם resumes עם in *v.* 23, but in an *un*emphatic position, and merely for the purpose of lightening the sentence: see on I 9, 20.

ולד Kt.] i.e. וָלָד, as Gen. 11, 30†. If dependence can be placed on two isolated passages, and both are not rather due to an accidental error of ו for י, the primitive form with ו (וַלַּד, Ϣϩⲗⲁⲣ:) will have not entirely fallen out of use in Hebrew. The Qri is the normal יָלַד.

7. *Nathan's prophecy to David. David's thanksgiving and prayer.*

Ch. 7 = 1 Ch. 17.

7, 1. הניח־לו מסביב מכל איביו] A Deuteronomic expression: Dt. 12, 10. 25, 19. Jos. 23, 1 (in a section of Joshua belonging

[1] Keil gives to עם the sense *together with*, supposing clause *b* to mean that David, together with the handmaids, would be honoured, sc. before Jehovah. But in this case, the emphasis on *together with* (which is repeated) would be unexplained, and the most important thought of the verse would not be expressed in the Hebrew.

to the Deuteronomic editor): cf. הניח לי מסביב Jos. 21, 42. 1 Ki. 5, 18.

2. היריעה] collectively, as העולה 6, 18: in 1 Ch. 17, 1 יריעות (We.).

3. כל אשר בלבבך] I 9, 19. 14, 7: cf. also 2, 35 (כאשר בלבבי), and 2 Ki. 10, 30.

5. . . . האתה] *shouldest thou . . .?* Chron., explicitly, לא אתה.

6. למיום] So, with infin., Jud. 19, 30. Is. 7, 17†. . . . למן היום אשר *v.* 11. Dt. 4, 32. 9, 7. Jer. 7, 25. 32, 31. Hag. 2, 18†. Comp. on 19, 25.

ואהיה מתהלך] expressing forcibly the idea of continuance.

7. שבטי] Read, with 1 Ch. 17, 6, שֹׁפְטֵי. There is no indication of any *tribe* having been commissioned to govern Israel. Keil, objecting that, had שפטי stood originally in this passage, the substitution of שבטי would be inexplicable, does not sufficiently allow for the *accidental* confusion of letters,—a confusion against which even the best-preserved text is not invariably proof: I 14, 18 Keil himself is not unwilling to accept לפני instead of MT. ובני.

8. הנוה] See on 15, 25.

מאחר] 'The very rare מֵאַחַר (instead of מאחרי, cf. 1 Ch. 17, 7 [מן־אחרי]) is remarkably confirmed, just for the present passage, by ψ. 78, 71 מאחר עלות הביאו לרעות ביעקב עמו ובישראל נחלתו' (We.).

9b. ועשתי] The prophet here turns to the future.

'גדול after שם is absent rightly in LXX, and 1 Ch. 17, 8; for it weakens the force of the following words, out of which it might easily have arisen' (We.).

10. תחתיו]=*in its place:* cf. Is. 25, 10. 46, 7; Zech. 12, 6 (Klo.).

בני עולה] 3, 34, and in the citation ψ. 89, 23 (ובן עולה לא יענו).

11. ולמן] ו is not expressed in LXX; both the sentence and the sense are improved by its omission: 'shall no more afflict it as aforetime from the day when I appointed judges,' etc. As the text stands, the reference in 10b will be to the sufferings of Egypt; but this is a thought alien to the context, in which rather the blessings secured by the settled government of David are contrasted with the attacks to which Israel was exposed during the period of the Judges.

והניחתי לך מכל־איביך] Ew. We. והניחתי לו מכל־איביו, 'and I will give it rest from all its enemies,' in better agreement with the context.

11b. Here Nathan comes to the main subject of his prophecy—the promise relating not to David himself, but to his *posterity*, and the declaration that it is not David who will build a house for Jehovah, but Jehovah who will *build a house* (i. e. a family) *for David.*

12. כי ימלאו ימיך] Before כי, LXX here and 1 Ch. 17, 11 express והיה, which has fallen out after יהוה at the end of *v.* 11.

אשר יצא ממעיך] 16, 11. Gen. 15, 4†.

13–15. Though *v.* 13 was fulfilled by Solomon, the terms are general—even in this verse הוא points back not to בנך but to זרעך—and the reference is to the *line* of David's descendants, of which it is said that if, in the person of any of its individual members, it commits iniquity it will be punished, as men in general are punished, but Jehovah's favour will not be withdrawn from it permanently, as it was withdrawn from Saul. Hence *v.* 16 the promise of perpetuity is conferred upon it. Comp. 1 Ki. 2, 4. ψ. 89, 31–38. 132, 12, where the terms of Nathan's prophecy are expressly interpreted of David's *sons*[1].

14. בשבט אנשים וג'] i. e. with punishments such as all men incur when they sin, and from which the seed of David will not be exempted. Comp. the poetical paraphrase, ψ. 89, 31–34.

15. לא יסור] LXX and 1 Ch. 17, 13, more pointedly: לא אסיר.

כאשר הסרתי מעם שאול אשר הסירתי מלפניך] LXX here כאשר הסירתי מאשר היה לפניך. Ch. כאשר הסירתי מאשר הסירתי מלפני.

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[1] *V.* 13 is in any case parenthetic, even if it be not, as We. supposes (*Einl.* 1878, p. 223), a subsequent insertion in the prophecy. Elsewhere in the promise *house* has the sense of 'family' (*vv.* 11. 16: and so *vv.* 18. 19. 25. 26. 27. 29), and the point of the whole prophecy is not that Solomon rather than David is to be the builder of the house for Jehovah, but (as stated above) that it is not David who is to build a house for J., but J. who will build a house for David. *V.* 14 ff. describe how David's descendants will be dealt with in such a manner as to give effect to this promise; and the reference to the *material* temple in *v.* 13 interferes with the just sequence of the thought.

The *repetition* of הסירתי is not an elegancy, and the non-mention of Saul's name would seem certainly to be original: on these grounds Berth. and We. both prefer the reading of Chronicles.

16. לפניך] LXX לְפָנַי; cf. *vv.* 26. 29; and ψ. 89, 37[b].

19. אל] *with reference to*, as I 3, 12.

למרחוק] *from afar*, i. e. long before the history of בית עבדך was completed: comp. 2 Ki. 19, 25 (=Is. 37, 26). 'It was not enough in Thine eyes to honour me: Thy regard extends also to my house, and even in view of the distant future[1].'

וזאת תורת האדם] As the text stands, the best explanation is that of Hengstenberg and Keil: 'and this is the law for men,' i. e. to evince such regard for me is in accordance with the law prescribed by God to regulate men's dealings with one another (not as Kp.); displayed by *God*, therefore, it argues unwonted condescension and affection. ('This is the *manner*—mos, consuetudo—of men,' Ges. Th., gives to תורה a sense which it never has, and which would rather be expressed by משפט.) But Hengst.'s explanation is somewhat artificial: and it is doubtful if the text is correct. Ch. has וראיתני כתור האדם המעלה, which is more obscure than the text here, and indeed cannot be intelligibly construed. We., following a suggestion of Ewald's, *Hist.* iii. 180 (E.T. 132), would read וַתַּרְאֵנִי רוֹרֹת הָאָדָם 'and *hast let me see the generations* of men' (i. e. given me a glimpse into the fortunes of my descendants). Klo.'s extraordinary suggestion is, of course, quite out of the question.

21. גדולה] The word does not occur besides except in late Hebrew (1 Ch. 29, Esther, ψ. 71. 145). The meaning of the expression 'done *all this greatness*' is here (unlike *v.* 23) obscure; and the verse is certainly improved by the transposition proposed by Reifmann: להודיע את עבדך את כל־הגדולה הזאת 'for thy servant's sake, and according to thine heart hast thou done, to make thy servant know all this greatness' (עשה absol., as Is. 48, 11 al.).

22. יהוה אלהים] 'This stands in Ch. everywhere for אדני יהוה of

[1] Not, as Keil, 'hast spoken . . . *of that which is far future*,' for though ל may = *of*, מרחוק cannot be a subst. = τὸ μέλλον.

our text: here and *v.* 25 it has found its way into this as well, as in I 6, 11. 17 מחרים' (We.).

23. Geiger (*Urschrift*, p. 288) and We., partly following LXX and 1 Ch. 17, 21, suppose the original text to have been: ומי כעמך ישראל גוי אַחֵר בארץ אשר הָלְכוּ אלהים לפדות לו לעם ולשום לו שם ולעשות לָהֶם גְּדוֹלֹת ונוראות לְגָרֵשׁ מפני עַמּוֹ גוי ואלהיו. 'On the one hand, the reference being to heathen gods, the sing. הלך was changed to the pl. הלכו; on the other hand, a difficulty was found even in supposing that another god had chosen and done great things for a nation, and all was referred back again to the true God, hence לשום לך in Ch. while Sam. has preserved לו, hence also לכם and לארצך in Sam., עמך with the addition אשר פדית (לך) ממצרים [based on לפדות לו just above] in both, and finally, as not one nation merely but several were driven out before Israel, גוים for גוי, which, however, is not certain in the case of Sam. [on account of the suff. in אלהיו]' (Geig.). It will be observed that while the question itself implies a reference to false gods, the terms in which it is put allude covertly to what had been done by the true God: hence the endeavour to accommodate them to it, if possible, explicitly. As regards the changes in detail, הלך for הלכו is strongly supported by the לו following[1]: להם and לגרש are both imperative—the former, because a word addressed to *Israel* is here out of place, the latter (as Chr.) in order to restore מפני to its right [*before* in AV. RV. gives to מפני[2] the sense of לפני or לעיני!], הגדולה ונוראות is a combination as indifferent in style as לשור והמחלות in I 18, 6 (in support of the restored text see Dt. 10, 21: also ψ. 71, 19. 106, 21), and the enallage of numbers in גוים ואלהיו is alien to the practice of Hebrew prose. As regards the other expressions in the verse, with the opening question, comp. Dt. 4, 7. 34; with

[1] LXX ὡδήγησεν αὐτὸν = הוֹלִכוּ has nothing to recommend it, and does not harmonize with the following לפדות.

[2] In מפני the sense of מן is never lost: Lev. 19, 32 מפני שיבה תקום not merely to rise up *in the presence of* (לפני) the hoary head, but to rise up *from before it*, out of respect for it; Is. 26, 17 כן היינו מפניך so were we—not *in*, but—*through* Thy presence.

לשום לו שם Jer. 32, 20; Is. 63, 12b. 14b; Neh. 9, 10; Dan. 9, 15 (all with עשה: for שום cf. *ch.* 14, 7); and with גרש מפני Ex. 34, 11. Jos. 24, 18. ψ. 78, 55.

28. . . . אתה הוא] Is. 37, 16. 43, 25. ψ. 44, 5 al. (*Tenses*, § 200).

אמת] *truthfulness*,—the abstract subst., instead of the adj.: so ψ. 19, 10 (*ib.* § 189. 2).

29. מברכתך] מן = *through, from, in consequence of:* Ges. *Thes.* 803b. Is. 28, 7 נבלעו מן־היין.

8. *Summary of David's wars; and list of his ministers.* (Close of the history of David's *public* doings: comp. I 14, 47–51 of Saul.)

Ch. 8 = 1 Ch. 18.

8, 1. את מתג האמה] Probably 'the bridle of the mother-city' (so Ges. Ke. Stade), i. e. the authority of the metropolis or capital, אם has the sense of *mother-city*, or *capital*, in Phoenician; see the coins figured in Ges. *Jesaia*, i. p. 755 (= *Monum. Phoen.*, Tab. 34 N; p. 262) לצר אם צדנן; Tab. 35 ללאדכא אם בכנען of Laodicea, a *mother-city* in Canaan: and the fem. אמה appears to be used here similarly. מתג *bridle*, metaph. of authority, jurisdiction; cf. in Arabic the use of زِمَامٌ a *nose-rein, bridle:* Schultens, on Job 30, 11 (quoted by Ges. *s. v.* אמה), cites from *Hist. Tam.* [II. 228 Mangey] قَابِضِينَ زِمَامَهَا holding the bridle of those (countries), with other exx.; see also Lane, *Arab. Lex.* p. 1249. For an explanation of the manner in which 1 Ch. 18, 1 גת ובנותיה may have arisen from the text of Samuel, see We.

2. בַּחבל] On the art., see on I 19, 13; and on the *fem.* ותהי, on I 17, 21.

השכב] The inf. abs., defining *how* David 'measured' them, as I 3, 12; Ew. § 280a.

מנחה] Cf. 1 Ki. 5, 1. The word denotes properly *a present*,—in different applications. As a sacrificial term, of the particular gift known as the 'meal-offering:' in a connexion such as the present, of gifts offered to a prince or other person, whose good-will it is desired to secure, whether voluntarily (Gen. 32, 14. 43, 15. 2 Ki.

8, 8), or as something expected or exacted (as here), so that it nearly = *tribute.*

3. הדדעזר] LXX Ἀδρααζαρ: some MSS. also הדרעזר. That הדדעזר is right 'appears from a recently found Aramaic seal with the inscription להדדעזר, in which ד and ר are clearly distinguished[1].' Comp. also the Assyrian equivalent (Schrader, *KAT.* p. 201) *Dad-'idri*, and the n. pr. בן־הדד. Hadad was the name of a Syrian deity, though little is known respecting the attributes attached to him. This name, therefore, (as pointed) will signify *Hadad is help:* cf. יוֹעֶזֶר *Yah is help*, and אֱלִיעֶזֶר. The vocalization of LXX would suggest the form הֲדַדְעֶזֶר (like יְהוֹשָׁפָט, etc.) *Hadad helpeth.*

להשיב ידו ב׳] The phrase is difficult, and affords no satisfactory sense. השיב יד על means to turn one hand *against* (Am. 1, 8. ψ. 81, 15), and though השיב יד ב׳ might have a similar sense, this would not suit with the object בנהר. And though יד in itself might be used metaph. = *dominion*, השיב ידו certainly could not express the idea '*recover* his dominion:' for השיב with יד would suggest not the idea of *regaining*, *restoring*, but simply of *bringing back*, with which the *metaphorical* sense of יד would not harmonize. Hence it is best to read with Ch. להציב ידו *to stablish* his hand,—a phrase in which, from the nature of the verb הציב, יד would naturally be understood in the sense of *power*, *dominion*. The subject will be Hadad'ezer.

בנהר] (Kt. בַּנָּהָר) 'by the River,' sc. κατ' ἐξοχήν, i. e. the Euphrates (see 10, 16; so e. g. Gen. 31, 31. ψ. 72, 8—always in this sense with a capital R in RV.). The Qri בְּנַהַר פְּרָת agrees with LXX here and with 1 Ch. 18, 3.

5. לעזר ל׳] ל׳ as 21, 17; and frequently with the same verb in late books (especially Chronicles).

7. אל] = על (on I 13, 13). Not *that belonged to:* אל is not used in the sense of ל.

7b, 8b. On the additions here in LXX, see We.

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[1] Baethgen, *Beiträge* etc., p. 67; Euting, *Berichte der Berl. Akad.* 1885, p. 679.

8. ומבמח] Ch. וממבחת—and this order of consonants is supported by LXX here ἐκ τῆς Μασβακ. Cf. Gen. 22, 24.

9. תעי] Ch. תעו, as also LXX (Θουου), the more probable form philologically. The termination ו- characterizes many Semitic proper names, especially of the tribes bordering on Canaan (e. g. in Nabataean, בענו, נדו, גלחמו, מלכו, etc.): cf. in OT. נשמו the 'Arabian.' It is the Arabic nominative termination (cf. p. 15).

10. יורם] Ch. הדורם, supported, at least in part, by LXX here (Ἰεδδουραν).

איש מלחמות תעי] 'a man-of-battles of Toi'=a man engaged often in conflict with Toi: for the construction, comp. Gen. 14, 13 בעלי ברית אברם; Is. 41, 12 אנשי מלחמתך; *ch.* 23, 1 נעים זמירות ישראל; and see Ew. § 291ᵃ. LXX appears to express כי איש מלחָמוֹת היה להדרעזר; but איש מלחמות (Is. 42, 13. 1 Ch. 28, 3) is merely a *warrior*, not an *antagonist*.

12. מארם] LXX, Pesh. here, and Ch. מֵאֲרָם. From the fact that the conquest of Edom has not yet been mentioned, it is probable that מארם is right: cf. *v.* 6. The *order*, however, favours מאדם.

13. ויעש . . . שם] Cf. Gen. 11, 4 ונעשה לנו שם, where Delitzsch argues that שם, from the context, requires a more concrete sense than 'name,' and would render—in accordance with the supposed primary meaning of שם, something *lofty*, *conspicuous*—'monument,' comparing the present passage (as also Is. 56, 5. 55, 13) for a similar sense. But whatever the *primitive* meaning of שם, it is in actual usage so largely and constantly 'name,' even in conjunction with עשה (see the references on 7, 23), that it is difficult to think that it can have a different sense here. It is safest, therefore, to render 'gat him a name,' comparing the similar phrase ויעש חיל used of Saul, I 14, 48. It will be observed that in the text as emended (see the following note) ויעש שם is connected with David's *victory* (either over Edom, or over Syria), not as in MT. with his *return* after the victory, when his 'fame' would have been already made, and the erection of a monument to commemorate it might have been rather supposed to be referred to.

בשבו מהכותו את־ארם בגיא מלח] Ch. ואבשי בן צרויה הכה את־ארום

בניא המלח ; ψ. 60 *title* וישב יואב ויך את־ארום בגיא מלח. אדם (supported also by LXX, Pesh. here) is unquestionably the true reading before גיא המלח: for this valley was in Edom (see 2 Ki. 14, 7), and far from the scene of the Syrians' defeat. Even, however, with אדם for ארם, the text is still defective: for *v.* 14 presupposes a *positive* statement of the victory over Edom in *v.* 13, and not merely a notice of what David did when he *returned* from smiting it. Keil would read בשבו מהכותו את־ארם ויך את־אדם בגיא המלח, supposing the three words added to have dropped out through the (virtual) homoioteleuton: We. prefers to read with LXX ובשובו הכה את־אדם בגיא המלח, which does not, however, account so well for the existing text (מהכותו for הכה). In any case, as We. observes, דוד here is more original than either Joab (ψ.) or Abishai (Ch.); for throughout the summary which this chapter contains everything is ascribed to David *personally*, and ויעש דוד שם immediately precedes. For שמנה, here and Ch., ψ. 60, 2 has שנים.

15. ויהי . . . עשה] Cf. 1 Ki. 5, 1. 24, and on I 2, 11.

17. אחימלך בן־אביתר] Read with Pesh. אביתר בן־אחימלך. Abiathar is mentioned *before* David's accession as priest: he is mentioned also *during* David's reign and at the beginning of Solomon's reign as priest; and though it is no doubt possible, as Keil suggests, that for some temporary cause, such as sickness, his place might have been taken by his son, it is not likely that in a formal and official list of David's ministers, his name should be superseded by that of his son. It is, indeed, not impossible that the transposition in the text was made intentionally: see We.'s note. 1 Ch. 24, 3. 6. 31 (where *Aḥimelech* is named by the side of Ẓadoq) are probably dependent upon this passage, *after* the original reading had become corrupted. Most modern scholars accept the correction.

שריה] LXX Ἀσα. In 20, 25 Kt. שיא, Qri שָׁוְא (LXX Ἰησοῦς), 1 Ch. 18, 16 שַׁוְשָׁא (LXX Ἰησοῦς), 1 Ki. 4, 3 שִׁישָׁא (LXX Σαβα). שריה is the form least attested of all: some such word as ששא seems to be the most original, though the vocalization must remain a matter of uncertainty.

18. והכרתי] For ו, read as in Ch. and the parallel passage *ch.*

20, 23 על. On the name, comp. on I 30, 14. The body-guard of הכרתי והפלתי (who are mentioned, under this title, only during the reign of David: *ch.* 15, 18. 20, 7. 23 Qri [see note], 1 Ki. 1, 38. 44) must have been composed of foreigners. הכרתי is in form a *gentile* noun, so that even on this ground alone a connexion with הכרית *to cut off* would be doubtful. פלתי can only be another gentile name; it does not, however, occur except in this phrase, so that what nationality is denoted by it must remain uncertain. The supposition that it is contracted from פלשתי, though it has found some support from modern scholars, is not in accordance with philological analogy.

כהנים] The Chronicler, unable to understand how any could be priests except sons of Aaron, paraphrases (1 Ch. 18, 17) הראשנים ליד המלך; but the sense of כהן is so uniform in Hebrew, that it is next to impossible to think that it can have expressed, to those who heard it, any idea but that which *priest* would convey to us. There is no trace of the word having connoted any merely *secular* office: in Phoenician, Aramaic, and Ethiopic it has the same meaning as in Hebrew: in Arabic the corresponding word means a *soothsayer*. The etymology of כֹּהֵן is uncertain. To say that it is derived 'from a root meaning *to serve* or *minister*' (Kp.) suggests an incorrect idea: in Hebrew the root (in Qal) does not occur at all; in Arabic it means *to give oracles*. It has been thought possible that it may be a by-form of כּוּן (cf. מָהַל beside מוּל; Aram. בְּהַת beside בּוּשׁ), and hence may mean properly one who *stands up* with an affair, *manages*, *administers it* (Fleischer, *ap.* Delitzsch on Is. 61, 10), or one who *stands* before Jehovah in serving Him (Stade, *Gesch. Isr.* i. 471)[1]. But these opinions have only the value of

[1] כון, however, does not itself *mean* 'to stand;' to judge from its derivatives, it must have meant *to be established firmly*, *to subsist*: in Phoen. Arab. Ethiop., in a weaker sense, *to exist*, *be* (for which in these languages it is the term in ordinary use, as היה, הוא are in Heb. and Aram.). In Syr. the adj. ܟܘܢܝܐ and subst. ܟܘܢܝܐ have the sense of *prosperous*, *prosperity*, *opulence*, etc. (= εὐθηνῶν, κατευθύνων Jer. 15, 11; εὐθηνία, εὐημερία, εὐπραγία): which Fleischer seeks, with questionable success, to connect with the supposed root meaning *to stand* (as though properly 'wolbestellt,' 'Wolstand').

conjectures. Whatever be the ultimate etymology of the term, it was so limited by usage as to denote one who exercised certain *sacred* offices, whom we should term a '*priest*.' The term recurs, in the same application, 20, 26. 1 Ki. 4, 5[1].

What relation, however, did these כהנים bear to the כהנים of *v.* 17? Were both sacrificing priests? From 20, 26 (היה כהן לדוד), 1 Ki. 4, 5 (כהן רעה המלך), it may be inferred that they stood in some special relation to the king. Were they 'domestic priests' (Ew. *Hist.* iii. 367 [E.T. 268]), or did they represent the king at public religious ceremonies? In Egypt, we are told[2], the king's responsible advisers were chosen from among the priests; and Delitzsch[3] supposes that the office here referred to was one to which members of the priesthood had the first claim, but which was sometimes conferred upon others, of good family, but not of priestly descent. But in Egypt the king's advisers *were* priests: is it probable that, *in a newly-established monarchy*, a title should have been adopted denoting a minister by a qualification which he did not possess? The term כהן could hardly have been applied to a minister who was not a priest, unless, by long usage of priests who acted specially as ministers, it had come to denote the *non*-priestly duties discharged by them, and could thus be applied to persons other than priests, to whom the same duties were entrusted[4].

9—20 [with the sequel in **1 Ki. 1—2**]. *History of events in David's court life, shewing how Amnon, Absalom, and Adonijah failed in turn to secure the succession:* viz. **9** *Mephibosheth* (*see*

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[1] The Arab. and Heb. senses of כהן have a meeting-point in the early function of the Hebrew 'priest' to *give answers* by the אורים ותמים, or the אפוד (I 30, 7 f. etc.; also Jud. 18, 4–6), as well as to *pronounce authoritative decisions* (הוֹרָה) on cases submitted to him. Comp. Kuenen, *Hibbert Lectures*, 1882, pp. 66, 81–87; Wellhausen, *Skizzen und Vorarbeiten*, iii (on primitive Arabian institutions), 1887, pp. 130, 132 f.; and the *Encycl. Brit.* (ed. 9), s. v. Priest, p. 727.

[2] Diod. Sic. i. 73; Wilkinson-Birch, *Manners and Customs of the Ancient Egyptians* (1878), i. 168.

[3] *Zeitschr. für kirchl. Wissenschaft und kirchl. Leben*, 1880, p. 63.

[4] Notice in 20, 26 the words 'and *also*,' which likewise imply that Ira, as 'priest,' stood on no different footing from the כהנים of *v.* 25.

16, 1–5; 19, 25–31); **10—12** *the war with Ammon* (*shewing how David became acquainted with Bathsheba, and narrating the birth of Solomon*); **13** *circumstances which led to the murder of Amnon;* **14—19** *rebellion and death of Absalom;* **20** *revolt of Sheba* (*an incident springing out of the revolt of Absalom*)[1].

9, 1. הכי] Gen. 29, 15. Comp. on *ch.* 23, 19.

3. חסד אלהים] Cf. חסד י״י I 20, 14.

7. שאול אביך] 'Cf. בן אדניך *v.* 9 f., ממיבשת בן שאול 19, 25. Πατρὸς πατρός σου of LXX here has the same value as their υἱὸς υἱοῦ Σαουλ 19, 25. אֲבִי אָבִי פלוני does not occur, though naturally it would be no impossible combination' (We.).

8. מה עבדך כי . . .] 2 Ki. 8, 13.

אשר כמוני] אשר in a phrase of this sort is idiomatic: Gen. 44, 15; Jer. 5, 9 (=5, 29. 9, 8). כמוני alone would read baldly.

11b. The words are unsuited to the mouth of Ẓiba: the ptcp. will not permit the rendering of AV., 'As for M., *said the king*, he shall eat,' etc.—to say nothing of the awkward and improbable position for such a remark on the part of David, after Ẓiba in 11a has signified his assent. LXX for שלחני express שֻׁלְחַן דָּוִד, and render אֹכֵל ἤσθιεν. With this reading, which is adopted by Keil and We., the words are a remark of the narrator: 'and M. *ate at the king's table*, as one of the sons of the king.' We. indeed observes that they are even then out of place, anticipating *v.* 13: however, *v.* 13 states the new fact that Mephibosheth dwelt at Jerusalem, his eating at the king's table being merely referred to as the ground of his residence there.

Ch. 10=1 Ch. 19.

10, 3. המכבד דוד . . .] Gen. 18, 17 . . . המכסה אני מאברהם; Nu. 11, 29 המקנא אתה לי: *Tenses*, § 135. 4.

5. עד וג׳] See on I 1, 22.

[1] The sequel to this group of chapters is 1 Ki. 1—2, which has every appearance—except in the verses 2, 3–4 which must have been added by the Deuteronomic compiler of the Book of Kings—of being by the same hand, and which narrates the failure of David's *third* son Adoniyah to secure the throne, and the confirmation of Solomon as his father's successor.

7. הצבא הגבורים] 'the host, (even) the mighty men.' A case of apposition. LXX πᾶσαν τὴν δύναμιν τοὺς δυνατούς.

9. היתה] פני המלחמה being treated as a *collective:* comp. Job 16, 16 Kt. פָּנַי חָמַרְמָרָה; and see on I 4, 15.

בחורי בישראל] See on 1, 21. The combination is, however, unusual in *prose:* Jud. 8, 11 השכנוי באהלים is very strange. True, as Th. remarks, it is *more* admissible here than it would be in I 26, 2: but no doubt 1 Ch. 19, 10 preserves the original reading מכל בָּחוּר בישראל. The Massorah corrects מכל בחורי ישראל, which is read also by many MSS.; but the ב is supported by the text of Ch.: see also *ch.* 6, 1.

14. מעל] *from attacking:* 2 Ki. 3, 27 ויסעו מעליו; 18, 14 שוב מעלי. See I 28, 15 *foot-note.*

16. הדרעזר] Both here and in *ch.* 8 there is great confusion and variation in the MSS. between הדדעזר and הדרעזר. Here MS. authority preponderates in favour of הדרעזר, as in *ch.* 8 it preponderated in favour of הדדעזר. The name must evidently be the same throughout. Both in Inscriptions (Phoen. and Hebrew) and in MSS. ד and ר are often not distinguishable, and only the context enables the reader to know which is intended. For the reason stated on 8, 3, the correct form is here, doubtless, הדדעזר.

חילם] Taken rightly by LXX, Pesh. Targ. as a pr. n., written חֵלָאם in *v.* 17.

18. פרשים] Probably a *lapsus calami* for איש: cf. 1 Ch. 19, 18 איש רגלי. The number of *horsemen* is disproportionately large.

Ch. 11, 1 = 1 Ch. 20, 1[a] (*ch.* 11, 2—12, 25 is passed by in Ch.).

11, 1. המלאכים] = המלכים: comp. 10, 17 beside 16; and p. 133 *foot-note.*

3. בת־שבע] 1 Ch. 3, 5 בת־שוע, no doubt to be pronounced בַּת־שֻׁוַע, and probably merely an error for בת־שבע. LXX has everywhere the strange corruption Βηρσαβεε.

אליעם] in 1 Ch. 3, 5 עמיאל, which (We.) supports MT. against LXX Ἐλιαβ.—ויאמר sc. האומר (on I 16, 4).

4. והיא מתקדשת וג׳] A circumstantial clause, defining the state of Bath-sheba at the time of וישכב עמה = 'as she purified herself from

her uncleanness' (cf. 13, 8). This is the only rendering of the words consistent with grammar. To express, 'and when she was purified etc., she returned . . .,' the Hebrew would have been וְתִתְקַדֵּשׁ . . . וְתָשָׁב, or (Jud. 18, 3 etc.) וְהִיא שָׁבָה . . . הִיא הִתְקַדְּשָׁה; in other words, to express anything *subsequent* to וַיִּשְׁכַּב עִמָּהּ, a finite verb, not the ptcp., would have been employed. The *athnaḥ* is thus in its right place (against Th. We.)[1]. Comp. *Tenses*, § 169 *note*.

6. וישלח . . . אל יואב שלח] 'Without לאמר, as 19, 15, cf. Nu. 23, 7 before לכה' (We.).

8. משאת המלך] Comp. Gen. 43, 34.

11. ואני אבוא אל ביתי]='and shall I enter into my house?' etc., the juxtaposition of two incongruous ideas, aided by the tone in which the words are pronounced, betokening surprise, and so suggesting a question. So not unfrequently, as Jer. 25, 29 ואתם הנקה תנקו. 45, 5. 49, 12 ואתה הוא נקה תנקה. Jon. 4, 11 ואני לא אחוס. Ez. 20, 31 ואני אדרש לכם. 35, 25b. Jud. 14, 16b וְלָךְ אַגִּיד. Zech. 8, 6. *ch.* 15, 20. Comp. on I 11, 12 and *ch.* 18, 29.

חיך וחי נפשך] This form of the oath does not occur elsewhere, and the tautology implied makes it improbable. LXX for חיך πῶς; = אֵיךְ. 'But thus absolutely, as it seems, אֵיךְ could at most stand—at least that is the case in Arabic—when what here is placed before at the beginning of the verse *followed* as a circumstantial clause with וְ. Either, therefore, read for חיך, חי יהוה [followed by וחי נפשך, as I 20, 3. 25, 26 al.], or omit וחי נפשך as an explanatory gloss on the uncommon חיך' (We.).

12. וממחרת] 'and *on* the morrow' (not as Th.: see Lev. 7, 16). A specification of time is, however, desiderated in *v.* 13 for ויקרא לו; and as even in MT. the promise ומחר אשלחך is not carried out by David, it is better to end *v.* 12 at ביום ההוא: וממחרת ויקרא will then begin *v.* 13 (וְ as I 4, 20). So We.: also LXX (Luc.) and Pesh.

16. בשמור . . . אל] Comp. (in a *friendly* sense) I 26, 15.

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[1] ממאתה is explained rightly by Lucian ἐξ ἀφέδρου αὐτῆς, Pesh. ܡܢ ܦܪܫܘܬܗ (see Lev. 15, 19. 20. 25 LXX and Pesh.): Rashi מנדתה. For a probable explanation of the ground of the remark, see W. R. Smith, *Kinship and Marriage in Early Arabia* (1885), p. 276.

17. מן העם] partitively: *v.* 24. Ex. 16, 27.

19. לְדַבֵּר] *preceded* by its object: comp. Dt. 28, 56. Lev. 19, 9, and the Aramaic examples cited in *Tenses*, § 208. 3 *Obs.*

21. ירבשת] For ירבעל. Unlike Ishbosheth and Mephibosheth, however, the correction in this case has been made only in a single passage.

22. את כל־אשר שלחו יואב] LXX continues: את כל־דברי המלחמה: ויחר לדוד על יואב ויאמר אל המלאך למה נגשתם אל העיר להלחם הלוא ידעתם את אשר תִּכּוּ מעל החומה: מי הכה את אבימלך בן ירבעל הלוא אשה השליכה עליו פלח רכב מעל החומה וימת בתבץ למה נגשתם אל החומה: ויאמר וג׳ (*v.* 23): in other words, the text of LXX describes in detail how what Joab anticipated *vv.* 21–2 took place. The addition is a necessary one: for as the text stands, the terms in which the messenger speaks in *v.* 23ᵃ are unexplained (notice especially his opening words, *Because* etc., which presuppose a question to have been asked).

23. ונהיה עליהם] 'appears to be correct. Comp. e. g. the use of היה with אחרי I 12, 14. Ex. 23, 2: the stress rests upon the preposition, the idea of which it is simply the purpose of היה to render verbal' (We.).

25. אל־ירע . . . את הדבר הזה] הדבר הזה, though grammatically a nominative, is construed *κατὰ σύνεσιν* as an accusative. Comp. I 20, 13 (if יִיטַב be read); Jos. 22, 17; Neh. 9, 32: Ew. § 277ᵈ *end.*

כָּזֹה וְכָזֶה] So Jud. 18, 4. 1 Ki. 14, 5†.

וחזקהו] 'and strengthen—i. e. encourage (Dt. 1, 38 al.)—him,' sc. Joab. Th. strangely and needlessly alters the text.

27. ויאספה] אסף as Jos. 2, 18 תְּאַסְפִי אליך הביתה; Jud. 19, 15 (Pi'el).

12, 2. לְעשיר] לָעשיר would be expected.

3. וַיְחַיֶּהָ] *and kept alive:* Ex. 1, 17. 18. 1 Ki. 18, 5.

תאכל וג׳] The impff. expressing significantly its *habit.*

4. לְאיש העשיר] The punctuation (for לָאיש) is anomalous. Comp. on I 6, 18; and Ew. § 293ᵃ.

6. ארבעתים] LXX *ἑπταπλασίονα*=שִׁבְעָתַיִם, in all probability the original reading. As Th. remarks, David speaking impulsively is

more likely to have used the proverbial 'sevenfold' (cf. Prov. 6, 31), than to have thought of the law Ex. 21, 37: ארבעתים will be due to a corrector who noticed the discrepancy.

7b. Observe the emphatic אנכי: compare—likewise in a reproach—Amos 2, 9. 10.

8. ואספה] 'then would I add' (not 'would *have added*,' AV.). There is a similar mistake in AV. of ψ. 81, 15. 16.

The ו, as thus used, is rare: but see Gen. 13, 9 (*Tenses*, § 136 β*).

11. לרעיך] The *yod* is not the *yod* of the plural, but is due to the fact that רֵעַ is properly רֵעָה *rē'ay* (cf. רֵעֵהוּ): comp. מְפַתֶּיהָ *alluring her* Hos. 2, 16: עִשִּׁיהָ Is. 22, 11 (Ew. § 256b: Ol. p. 250).

12. נגד] *in front of*, expressing more strongly than לפני the idea of being *conspicuous before:* comp. Nu. 25, 4; 1 Ki. 21, 13.

13. העביר] The same figure, lit. to *make to pass away*, in 24, 10: comp. Zech. 3, 4 העברתי מעליך עונך. Job 7, 21.

14. את איבי י״י] נאץ does not elsewhere mean *to cause to blaspheme:* so doubtless Geiger is right (*Urschrift*, p. 267) in supposing the original reading here to have been את י״י: cf. the insertion of איבי in I 25, 22.

16. ובא וג׳] A series of perfects with *waw* conv., indicating that David acted as here described repeatedly.

18. איך נאמר . . . תעשה רעה] The two verbs are coupled together under the government of איך, exactly as Gen. 39, 9 (*Tenses*, § 115 *s. v.* איך), though the change of *subject* makes a literal rendering hardly intelligible in English. RV. text and margin are merely two different paraphrases, designed to meet the exigencies of English idiom.

21. בעבור הילד חי] for the sake of the child (when) alive: LXX rightly ἕνεκα τοῦ παιδαρίου ἔτι ζῶντος.

22. מי יודע יְחֻנֵּנִי Kt.; מי יודע וְחַנֵּנִי Qri] *who knows?* = peradventure. The correction of the Qri is unnecessary: the Kt. is exactly like Joel 2, 14. Jon. 3, 9. In Esther 4, 14 we have מי יודע . . . אם.

23. למה זה אני צם] זה adds point to למה (on I 10, 11): cf. Gen. 25, 22 למה זה אנכי wherefore should I (yet be)?

12, 26=1 Ch. 20, 1b (abridged); **12, 30–31**=1 Ch. 20, 2–3.

28. פן אלכד אני] 'Lest *I* (emph.) take the city,' etc.: comp. Ex. 18, 19. Jud. 8, 23. 2 Ki. 10, 4. Is. 20, 6. Jer. 17, 18. ψ. 109, 28 al. *ch.* 17, 15 יעצתי אני; and comp. on I 17, 56. 23, 22.

ונקרא שמי עליה] 'And my name *be called over it*'—in token viz. of its conquest by me. The passage shews the genuine sense of the phrase, often occurring (especially in Dt. and dependent books) with reference to the nation, the city, or the Temple, 'over which Jehovah's name is called,' in token viz. of the right of possession or ownership by Him (generally paraphrased obscurely in AV. 'called by My name[1]'). See Am. 9, 12 אשר נקרא שמי עליהם (in allusion to the nations embraced by David in the dominion of Israel). Dt. 28, 10 וראו כל עמי הארץ כי שם י״י נקרא עליך. 1 Ki. 8, 43 (על הבית). Jer. 7, 10. 11. 14, 9. 15, 16 (of the prophet). 25, 29 al. Is. 63, 19 we are become as those *over whom Thy name has not been called* (i. e. whom Thou hast never owned).

30. מלכם] LXX מִלְכָּם—probably rightly. In the whole context, no allusion is made to the *king* of Rabbah; nor has there been any mention of the people, but only of the city, so that, with the Massoretic punctuation, the suffix ם־ is without an antecedent.

ואבן יקרה] Read, with Pesh. Targ. here, and 1 Ch. 20, 2: וּבָהּ אבן יקרה.

31. חרצי הברזל] Cf. Am. 1, 3 חֲרֻצוֹת הברזל.

במלבן] So Kt., which Th. following Kimchi defends, supposing the meaning to be the place in which victims were sacrificed to Molech (punctuating either בְּמָלְכָם in their 'Molech,' or בַּמִּלְכָּם in the Molech-image). But such a sense for either מֹלֶךְ or מלכם is without analogy—at least in Hebrew; and the Qri בַּמַּלְבֵּן must, no doubt, be adopted. The meaning of מלבן is, however, far from certain. From its form (with מ prefixed), it would naturally be supposed to denote either a *place* (like מַכְתֵּשׁ) or *instrument* (like מַפְתֵּחַ) of making bricks, but not the one rather than the other. It is, indeed, commonly rendered as though it meant the former, viz.

[1] Which really expresses a *different* phrase נקרא בשמי Is. 43, 7: cf. 48, 1.

brickkiln: but this rendering lacks support either in the use of the word elsewhere or in the renderings of the ancient Versions. In an elaborate study on the word [1], Georg Hoffmann has shewn that in post-Biblical Hebrew, it is used firstly of a brick*mould*, and then metaphorically of different objects of the same *rectangular* shape, such as the *frame* of a door, sofa, window, or again, of a garden-bed, but not of a brick*kiln*. In Arabic and Syriac the corresponding words are used similarly: مِلْبَنٌ denotes a *brickmould* (Freytag), and occurs also in Saadyah's version of Is. 6, 4 of the *framework* of a door; ܡܠܒܢܐ signifies a *brickmould* (PS. col. 1887), as also a *quadrangle* or *square* (Hoffmann, p. 65): but for neither language is the meaning *brickkiln* quoted. Nor is this meaning required for either of the two other passages in the OT. in which מלבן occurs. In Nah. 3, 14 החזיקי מלבן the rendering 'lay hold of the brickmould' (in preparation for a siege, immediately following 'go into the clay, and tread the mortar') is as suitable as 'make strong the brickkiln;' and in Jer. 43, 9 a 'brickkiln' in front of Pharaoh's palace would be by no means so suitable a spot for the prophet to deposit in it his symbolical stones, as a *square*, or open quadrangle, in the same position, especially if, as appears from *v.* 10, the stones were to mark the site *upon which* Nebuchadrezzar's throne was to be erected. Nor again, is the meaning *brickkiln* recognized by any of the ancient Versions. Here, LXX have διήγαγεν αὐτοὺς διὰ τοῦ πλινθίου [2], Luc. περιήγαγεν αὐτοὺς ἐν Μαδεββα, Pesh. ܐܝܟ ܕܠܒܢ [3], Targ. וגרר יתהון בשוקיא and he dragged them *through the streets*, Vulg. et traduxit in typo laterum: in Nah. 3, 14 LXX κατακράτησον ὑπὲρ πλίνθον, Pesh. ܐܚܙܝ ܡܠܒܢܐ (brickmould), Targ. אתקיפי בינייניך (thy building), Vulg. tene laterem: in Jer.

[1] *ZATW.* 1882, pp. 53–72. See also Levy, *Neuhebr. Wörterbuch*, s. v.

[2] 'Led them through the brickmould,' the sense being, at least, not worse than that of Jerome's 'traduxit in typo laterum,' or of countless other passages in the LXX Version. Πλινθίον has been supposed to mean 'brick*kiln*:' but no such sense is recognized in the last edition of Liddell and Scott's Lexicon.

[3] *By* or *through measure.* Obscure (see PS. col. 2238); but in any case not *brickkiln.*

43, 9 במלט במלבן LXX probably omit[1], *οἱ λοιποί· ἐν τῷ κρυφίῳ ἐν τῷ πλινθίῳ*, Pesh. ܒܡܠܒܢܐ ܕܡܠܒܢܐ (quadrangle), Targ. במפל בניינא in the mortar of the building, Vulg. in crypta quae est sub muro latericio. Thus usage, whether of Hebrew or of the cognate languages, or as interpreted by ancient authority, offers no support to the meaning *brickkiln* for מלבן. Hence Hoffmann, in the article referred to, holds the common interpretation of this passage to be incorrect, and reading הֶעֱבִיד for העביר would render, 'And he brought forth the people that were therein, and set them *to* saws, and *to* harrows of iron, and *to* axes of iron, and *made them labour at the brickmould:*' in other words, instead of torturing them, employed them in different public works. This view of the passage is accepted by Stade (*Gesch. Isr.* i. 278), and is represented on the margin of the Revised Version. שם ב׳ in the sense of *to set among=to employ about*[2] may be illustrated from I 8, 11 ושם לו במרכבתו. 1 Ch. 20, 3 has indeed וַיָּשַׂר *and sawed* for וישם: but this may be either a textual *corruption*, or a mistaken interpretation of the compiler. Certainly, if we could honestly relieve David of the act of cruelty, which the Hebrew text here appears to attribute to him, we should be glad to do so: no doubt, it may be shewn to be in harmony with the manners of the age (Am. 1, 3 of the Syrians of Damascus), but it is alien to all that we know of the personal character and temper of David. Hoffmann's view is unquestionably an attractive one; and the only ground which leads the present writer to hesitate in accepting it, is the circumstantiality in the mention of three separate kinds of instruments, 'saws' and 'harrows' and 'axes,' and the character of the instruments themselves, both of which might have been expected to be somewhat more general, had the narrator merely intended to state that the Ammonites were put to forced work by David. On the other hand, it is true that the sense *brickkiln* cannot be shewn to be expressed

[1] Or express by *ἐν προθύροις*. But *ἐν προθύροις ἐν πύλῃ* are more probably a double rendering of בפתח,—the former in accordance with the rendering elsewhere in Jer. of פתח (1, 15. 19, 2. 26, 10. 36, 10), and *ἐν πύλῃ* a correction.

[2] *Under* (AV.) is a paraphrase of ב׳ in no way necessitated by the Hebrew.

by מלבן in any other passage where it occurs in either Biblical or post-Biblical Hebrew, or even in the cognate languages. The correction of העביר into העביד is, of course, no source of difficulty. The terms employed in the first part of the verse favour the common interpretation of the passage: the term מלבן—so far as our knowledge of it goes—favours as decidedly—not to say more so—Hoffmann's view. Still, the possibility, though a *slight* one, remains that מלבן (or מלכן) may have been the name of the place through which the Ammonites themselves 'caused their children to pass in fire' (העבירו באש[1]) to Molech: and circumstances may have happened during the war—the Ammonites are charged by Amos (1, 13) with barbarity in warfare (comp. 2 Ki. 8, 12 *end*, of the Syrians)—which prompted David to treat them with exceptional severity. The state of our knowledge is not sufficient to enable us to arrive at a decision with entire confidence. But those who refuse to allow the meaning *brickkiln* for מלבן may at least claim to have a sound philological basis for their opinion.

יעשה] Luc. rightly ἐποίει. Comp. the same tense in the description of the behaviour of an invading army, 2 Ki. 3, 25.

13, 2. ויצר לאמנון להתחלות] 'And Amnon was distressed (Josephus χαλεπῶς διέκειτο: cf. I 13, 6. 28, 15), so that he made himself sick,' etc. The *athnaḥ* would stand better at אחתו (Th. Ke. We.), what follows stating the reason why Amnon felt such distress: 'Because she was a virgin, and (this being so) it was hard,' etc.

3. חכם] 'subtil' (AV. RV.) is scarcely a fair paraphrase: the text says that Jonadab was *wise*. (*Subtil*=ערום Gen. 3, 1.)

4. אני אהב . . . את תמר] The regular order with the ptcp. and pronoun: Gen. 37, 16. 41, 9 etc. (*Tenses*, § 208. 3).

5. והתחל] 'and *make thyself sick*'—here and *v.* 6 in pretence, *v.* 2 in reality.—On ואמרתָ . . . ובא אביך see on I 19, 3.

9. משרת] Only here. The etymology is not apparent: but the meaning appears to be established by the Aram. מסריתא, which clearly signifies *plate* or *pan* (Lev. 2, 5; Ez. 4, 3 al. Targ.). Geiger

[1] Lev. 18, 21. Jer. 32, 35. 2 Ki. 23, 10. Ez. 20, 31.

(*Urschrift*, p. 382) would read מִשְׁאֶרֶת (from שאר: not משארת) *dough-trough:* which, however, *after* the cakes were baked, would seem not to be required.

הוציאו כל איש מעלי] So Gen. 45, 1. מעל=*from attendance on.*

10. הַחֲדָרָה] The lengthening of the ַה of הַחַדְרָה in pause involves the change of the preceding ַה to הָ, the collocation הַחָ being avoided. So אַחַי becomes in pause אָחָי; הַחָרֶב, הַחֶרֶב; הַחַי, הָחָי, etc.

12. כי לא־יעשה כן] The impf. as Gen. 34, 7; cf. 20, 9.

אל־תעשֶׂה] Ges. § 75 Rem. 17; Ew. § 224c; Stade, § 143d (3); Delitzsch on Is. 64, 3; König, p. 531.

נבלה] Jud. 19, 23 אל תעשו הנבלה הזאת; and comp. the phrase עשה נבלה בישראל Gen. 34, 7; Dt. 22, 21 (נעשתה); Jer. 29, 23 (each time of a sexual offence); Jos. 7, 15 (of Achan's impiety). The word expresses more than 'folly.' Just as נבל (2, 33: cf. on I 25, 25) denotes one who lacks all regard for God or man, so נבלה means *godlessness, impiety.* The ideas which the Hebrews associated with the word appear with especial distinctness in Isaiah's description of the נבל (32, 6).

13. כאחד הנבלים] For the form of the comparison, comp. 2, 18.

14. ויחזק ממנה] 'and overpowered her.'

וישכב אתה] When שכב is used of illicit intercourse, the pronoun with את is regularly pointed by the Massorites as though it were the *object* of the verb in the accus. (Gen. 34, 2. Lev. 15, 18. 24. Nu. 5, 13. 19. Ez. 23, 8). It is doubtful whether this is not an arbitrary distinction on the part of the punctuators, and whether in all cases the word was not originally intended to be the prep. אִתָּהּ[1]. (1) There is no other indication of שכב being construed with an accus.—the *Qri* in Dt. 28, 30 ישכבנה obviously proving nothing as to the usage of the living language; (2) שכב עם is used constantly in the same sense (11, 4; Lev. 15, 24; Dt. 22, 22–29, etc.), and if so, עם and את being closely synonymous, there is a strong presumption that שכב את was understood in a similar sense.

[1] In Ez. the form is indeed אוֹתָהּ; but in this book (as in Jer.) the *prep.* is constantly written אוֹת־ instead of אִתּ־ (e. g. 3, 22): see on *ch.* 24, 24.

15. מאהבה] מֵהָאַהֲבָה is what would be expected.

16. אַל־אֹדוֹת וגו׳] Keil renders: 'Let (there be) no cause for this great evil (greater) than (the) other that thou didst unto me, namely, to send me away;' but the ellipses involved are greater than are probable: nor is אדות construed elsewhere except with על = *on account of* (10 times). RV.—both text and margin—is open to the same objection of depending upon improbable ellipses. The Hebrew text, as it stands, cannot be legitimately construed. The text of LXX in this verse has been corrected to agree with the Hebrew: but what is evidently the fragment of a genuine rendering has been preserved out of its place in *v.* 15, viz. *μείζων ἡ κακία ἡ ἐσχάτη ἢ ἡ πρώτη*=גדולה הרעה הָאַחֲרֶת מֵהָרִאשֹׁנָה. Lucian's recension of LXX has Μή, *ἀδελφέ· ὅτι μεγάλη ἡ κακία ἡ ἐσχάτη ὑπὲρ τὴν πρώτην ἣν πεποίηκας μετ' ἐμοῦ, τοῦ ἐξαποστεῖλαί με*; and similarly the Old Latin, Noli frater expellere me, quoniam maior erit haec malitia novissima quam prior quam fecisti mecum, ut dimittas me, i. e. אַל אָחִי כִּי גדולה הרעה הזאת מֵהָאַחֶרֶת אשר עשית עמי לשלחני. This substantially must be adopted, the only question being whether in the middle clause we accept הזאת מהאחרת or האחרת מהראשנה (as in cod. B). The former deviates least from MT.: but We. prefers the latter, arguing that MT. מֵאַחֶרֶת (without the art.) attests indirectly the reading of cod. B האחרת, and considering that the corruption of האחרת into מאחרת necessitated its transposition, and the alteration of מהראשנה to הזאת. Either form, it is evident, expresses substantially the same sense. For אל in deprecation, comp. Jud. 19, 23.

17. אתזאת] See on I 10, 27.

מעלי] not מֵאִתִּי, but מעלי, the word used of dismissing a menial (*v.* 9), or one whose presence was obnoxious, Ex. 10, 28 לך מעלי.

18. 19. כתנת פסים] Only besides, Gen. 37, 3. 23. 32. As to the meaning, the earliest authorities are divided; and it cannot be said to be established beyond reach of doubt. LXX in Gen. *χιτὼν ποικίλος* (so Pesh. here), here *χιτὼν καρπωτὸς* (i.e. with sleeves *reaching to the wrist:* so Pesh. in Gen.); Luc. here *χιτὼν ἀστραγαλωτὸς* (i. e. *reaching to the ankles*); Aq. in Gen. *χ. ἀστραγάλων*, here *χ. καρπωτός*; Symm. in both

places χ. χειριδωτὸς (i. e. *sleeved:* Hdt. 7. 61); Jerome in Gen. (following LXX) tunica *polymita*, here (as Aq. in Gen.) tunica *talaris*. Targ. Onq. and Jon.[1] כיתונא דְפַסֵּי, transliterating. פַּס in Aram. means the *palm* of the hand (Dan. 5, 5. 24; cf. the *fem.* I 5, 4 al. Targ.), or *sole* of the foot (Dt. 2, 5 Pesh.). Thus both alternative renderings have ancient authority in their favour. On the whole, however, as the explanation '*parti-coloured* tunic' implies a sense of פסים (*patches*), which has no sufficient philological basis, the other explanation 'a tunic reaching to the hands and feet' (='a long garment with sleeves,' RV. marg.)—notwithstanding that *wrists* or *ankles* might have been expected to be named, rather than פסים (if the word be rightly explained as = Aram. פס)—is the more probable.

19. וחלך הלוך חָעָקָה] The *waw* conv. and the pf. indicating reiteration, Jos. 6, 13. Comp. on *ch.* 16, 13, and I 19, 23.

20. אמינון] אמנון is not a *compound* pr. n., and hence אמינון can be no alternative form (as אבנר and אבינר, אבשי and אבישי, אבשלום and אבישלום). In Arabic, the י is used to form *diminutives* (as *kalb* dog, *kulaib* little dog: Wright, i. § 269), even in pr. names; and it has accordingly been supposed (Ew. § 167[a], Bö.) that the form *Aminon* here is a diminutive used intentionally by Absalom, for the purpose of expressing his contempt for Amnon[2]. It is true, as We. remarks, that 'the Arabic inner diminutive-formation is akin to tendencies in that language which are foreign to Hebrew:' nevertheless, there are examples of forms and constructions occurring in *isolation* in Hebrew, which are idiomatic only in Arabic; so that this explanation of אמינון must not be pronounced altogether impossible. The alternative is to treat the י as a clerical error.—היה עם, as Gen. 39, 10. 14 (Th. Ke.).

וְשֹׁמֵמָה] 'and that desolate.' The ו is peculiar, though just defen-

[1] Targ. Jerus. and Ps.-Jon. on Gen. פרגוד מצויר *a variegated tunic.*

[2] So also Dr. Wright, *l. c.*, who adds, with Ew., as another example from Hebrew שִׁמְעִיתוֹן, remarking that the ־ִי in these two words must be regarded as a weakening of ־ִי (orig. ־ָי), as in גְּלִיתָ. וְעִיר in Heb., and ܥܠܝܡܐ *a youth*, in Syr., are almost certainly diminutives.

sible. In form שֹׁמֵם is a ptcp. *Po'el*, which 'when it becomes a mere adj. or subst. sometimes loses the מ' (Ew. § 160ᵃ): comp. עוֹנֵן (beside מְעוֹנֵן), עוֹלֵל *child* (beside מְעוֹלֵל Is. 3, 12), שׁוֹבֵב (*Po'lel*) Mic. 2, 4; שֹׁרְרִים *insidious eyers* (from שׁוּר) in the Psalms, often. The fem. with pre-tonic *ṣere* is found in ptcpp. used as adjectives or substantives (Stade, § 214ᵃ), so סֹחֲרָה ψ. 91, 4; בֹּגֵדָה Jer. 3, 8; רוֹמֵמָה ψ. 118, 16.

21. ויחר לו מאד] LXX after these words express וְלֹא עָצַב אֶת־רוּחַ אַמְנוֹן בְּנוֹ כִּי אֲהֵבוֹ כִּי בְכוֹרוֹ הוּא: which are accepted by Ew. Th. We. as part of the original text. For עָצַב see 1 Ki. 1, 6; and Is. 54, 6 עֲצוּבַת רוּחַ (Th.). The words, if a gloss, are at any rate an instructive one.

22. לא דבר . . . למרע ועד טוב] Cf. Gen. 31, 24. 29.

23. שנתים ימים] 'two years, days.' So 14, 28. Gen. 41, 1. Jer. 28, 3. 11†: for the pleonastic ימים, cf. חדש ימים, ירח ימים, and (in late Hebrew, Dan. 10, 2. 3) שָׁבוּעִים ימים: and see Ges. *Thes.* p. 585ᵇ; *Tenses*, § 192. 1.

עם אפרים] עם=*beside* is used to denote proximity to a town or other spot, as הם עם יבוס Jud. 19, 11. 1 Ki. 1, 9, but not to a large area such as 'Ephraim:' were the tribe intended, as Th. rightly observes, the phrase used would be אשר לאפרים (I 17, 1 etc.), not אשר עם אפרים. Either אפרים is the name of some place not otherwise named, or the text is false. The supposition (Bö. Th. Ke.) that the place meant is עָפְרוֹן 2 Ch. 13, 19 (עָפְרַיִן Qri) derives support from LXX (Luc.) Γοφραῖμ (Klo.), though it is true that the ע in 2 Ch. and Jos. 15, 9 is not represented by Γ. Grätz (*Gesch.* i. 265) conjectured בעמק רפאים.

26. וְלֹא יֹלַךְ־נָא] 'Precisely analogous examples of the same construction are Jud. 6, 13. 2 Ki. 5, 17. 10, 15: the latter demonstrates incontrovertibly the correctness of the punctuation, and obliges us to render: *And if not*, let Amnon go with us,' We., excellently. Observe the disjunctive accent at ולא[1].

[1] And so in 2 Ki. 5. In 2 Ki. 10, however, the accentuation expresses a false interpretation and is misleading. Render, 'And Jehonadab said, It is. *And if it is*, give thine hand.'

27. כל־בני המלך] LXX adds ויעש אבשלום משתה כמשתה המלך. The words may, indeed, be an addition, suggested by a reminiscence of I 25, 36: at the same time an express notice of the feast prepared by Absalom is quite suitable, and their omission may be due to *homoioteleuton*.

28. כטוב . . . ואמרתי] טוב with כ is of course the infin. of the *verb* טוֹב (I 16, 16. 23 etc.; Est. 1, 10 as here). The tense ואמרתי as I 10, 8. 1 Ki. 2, 37 etc. (*Tenses*, § 118). טוב, applied to the heart, as in Jud. 16, 25 כי טוב לבם (Qri כְּטוֹב לבם); 19, 22 הם מיטיבים את לבם; and comp. on I 25, 36.

הלוא כי] Cf. הכי 9, 1. Observe that *I* is emphatic.

31b. LXX וכל עבדיו הנצבים עליו קרעו בגדיהם.

32. כי־על־פי . . . שימה] על פי . . . may denote *by the appointment of* (AV.: see Ex. 17, 1 etc.), or *in the mouth of* (Ges.: cf. Ex. 23, 13. ψ. 50, 16): שִׂימָה (Kt.) will here be the ptcp. pass. of שָׂם (cf. Nu. 24, 21), with the sense of *settled*. The sense thus obtained is not unsuitable, though על פי is not, perhaps, quite the phrase that might have been expected to be used with שימה, and some clearer statement of the nature of the intention then harboured by Absalom is certainly desiderated (cf. the addition להמית 3, 37). Ewald's suggestion respecting the word, *Hist.* iii. 234 (E.T. 172), deserves mention. Comparing the Arabic شَأَمَ *sinister et infaustus fuit* alicui شُؤْم *inauspiciousness*, *ill-luck*, he supposes it to signify *an inauspicious expression*, an expression boding misfortune (Anglice, *a scowl*),—'For upon the mouth of Absalom there hath been *a scowl* since the day when Amnon humbled his sister Tamar.' The suggestion is an exceedingly clever one: the only doubt is whether a word meaning in itself simply *unluckiness* (Lane, p. 1490) could be used absolutely to signify *a token of unluckiness* (ein Unglückszeichen) for others. It is accepted by We. and W. R. Smith (*Encycl. Brit.*, ed. 9, art. David, p. 840b *note*).

33. אל ישם . . . אל לבו דבר] 'let not my lord the king take aught (דבר, not הדבר) to heart, saying' etc.: שם אל לב as 19, 20. In form, as well as in the use of דבר, the sentence resembles I 22, 15 אל ישם המלך בעבדו דבר בכל בית אבי.

כי אם] So Kt.: כי Qri. כי is sufficient; and אם may have arisen by dittography from the following word: but כי אם is defensible, the context suggesting the negative to be understood: Ges. (minime,) sed solus Amnon mortuus est. Comp. on I 26, 10.

34. מדרך אחריו] Both words are suspicious. מדרך without the art. is presumably in the *st. c.*: אחריו *behind him* is explained by Th. Ke. as 'behind—i.e. to the west of—the watchman,' but הלך אחרי signifies commonly *to follow*, and a description of the direction in which the people were coming with reference to the watchman does not appear to be probable. LXX has an insertion, which enables We. both to restore a text satisfactory in itself, and at the same time to remove the difficulties attaching to MT. The text as thus restored reads as follows: והנה עם רב הלכים בְּדֶרֶךְ חֹרֹנַיִם בַּמּוֹרָד וַיָּבֹא הַצֹּפֶה וַיַּגֵּד לַמֶּלֶךְ וַיֹּאמַר אֲנָשִׁים רָאִיתִי מִדֶּרֶךְ חֹרֹנַיִם מִצַּד ההר. מדרך is now provided with the desiderated genitive; and אחריו is seen to be a corruption of חרנים. The omission in MT. arose from a copyist's eye passing from בדרך to מדרך. The *dual* form חרנים does not occur elsewhere in MT.: but from the fact of an Upper and Lower Beth-ḥoron being spoken of, it is probable in itself, and it actually occurs in LXX of Joshua (10, 10. 11 Ὠρωνειν).

37. עמיחור] Qri עמיהוד, which has the testimony of the Versions in its favour.

37–38ᵃ. 38ᵃ is tautologous after 37ᵃ: at the same time, 37ᵇ—as the *subject* of ויתאבל shews—connects closely with *v.* 36. In all probability a transposition has taken place, and the original order was 37ᵇ, 37ᵃ, 38ᵇ, 39:—38ᵃ being no part of the original text, but due to a scribe who, having accidentally in the first instance passed over 37ᵇ, discovered his mistake, inserted it after 37ᵃ, and then repeated as much of 37ᵃ as was necessary in order to render 38ᵇ ויהי שָׁם שלש שנים intelligible.

39. ותכל דוד המלך] Untranslateable; Keil's attempted rendering 'And it (fem. as neuter) held David the king back (כָּלָה in the sense of כָּלָא) from going out,' etc.—even if וַתְּכַל *Pi'el* for וַתִּכְלָא *Qal* were defensible—requiring imperatively מִצֵּאת in place of לָצֵאת. The connexion with 14, 1 shews that the verse must describe the

preparatory or initial stage in the desire which Joab soon afterwards perceived to be stirring in David's mind towards his absent son. Ewald, *Hist.* iii. 234 (E.T. 173), conjectured וַתֵּכֶל חֲמַת דוד המלך 'and David's anger *ceased* to manifest itself towards Absalom.' On this conjecture, We. observed: 'Though it satisfies the conditions imposed by the context, it is open to the objection that the sense assumed for צאת is not substantiated, and that חמת דוד ought not to be combined. For the unusual *order* דוד המלך (1 Ki. 2, 17. 12, 2. 2 Ki. 8, 29=9, 15[1]) shews that it must be in דוד that the feminine required as the subject of ותכל lies concealed. It follows that instead of combining חמת דוד, דוד should have been changed into חמת, if no other feminine subst. is to be found which more closely resembles דוד graphically.' The acuteness and justice of this criticism were brilliantly confirmed, when We. discovered subsequently (p. 223) that codd. 19, 82, 93, 108 (i. e. the recension of Lucian), as well as many others, actually expressed the substantive רוּחַ! Read, therefore, וַתֵּכֶל רוּחַ המלך וגו' 'And *the spirit of the king longed*[2] to go forth unto Absalom.' Keil must have overlooked p. 223 of *Der Text der Bücher Samuelis:* otherwise it is incredible how he could have written, 'Other attempted emendations need no refutation.'

14, 1. וידע] *came to know*=perceived: I 18, 28. Jer. 32, 8.

2. התאבלי] Cf. התחלה 13, 5.

זה ימים רבים] The זה is very idiomatic: I 29, 3.

3. וישם יואב את־הדברים בפיה] Ex. 4, 15. Nu. 22, 38. Ezr. 8, 17 al.

4a. ותאמר] Clearly וַתָּבֹא must be read, with LXX, Pesh. Targ. Vulg., as well as many MSS.

המלך] LXX express הושעה a second time, after המלך,—perhaps rightly. The repetition would be 'in thorough harmony with the affected emotion which the woman displays in speaking to the king' (Th.).

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[1] And in *late* Hebrew, as 1 Ch. 24, 31. 29, 1. 9. 24. 29. 2 Ch. 26, 18. 21, etc.

[2] Lit. *failed* with longing to . . . : comp. ψ. 84, 3. 119, 81. 82. 123.

5. אשה אלמנה] So 1 Ki. 7, 14. 17, 9: comp. *ch.* 15, 16 נשים פלגשים. 1 Ki. 3, 16 שתי נשים זנות; etc.

אֲנִי] Observe the pausal form with *Tifḥa*, where a pause in the voice is appropriate to the sense. So 18, 22: cf. Gen. 15, 14 יַעֲבֹדוּ; Dt. 13, 5 תֵּלֵכוּ; Hos. 8, 7 יִזְרָעוּ, etc.; and regularly in חַי־אָנִי.

6. וַיַּכֵּו האחד את־האחד] 'And he smote him—the one (namely) the other.' Such an anticipation of the object by the pronoun (see on I 21, 14) produces here, however, a singularly awkward sentence; and it is difficult to discover any reason why it should have been adopted. The theory of Keil that it is to be explained 'from the diffuseness of ordinary conversational style' is destitute of foundation: had this been the true explanation, the form would assuredly have occurred more frequently in the course of the many examples of such style to be found in the O.T.,—which is *not the case*[1]. Probably the consonants ויכו were meant originally to express a *plural*, which arose through a false interpretation of האחד את־האחד (as though this were=*one another*); and וַיַּךְ הָאֶחָד אֶת־אָחִיו should be restored from LXX[2] (We.).

7. ונשמידה] In defence of this, against וְהִשְׁמִידוּ of Pesh., see We.

נחלתי] Ges. compares ζώπυρον 'de spe generis ad paucos redacta, v. c. de iis qui diluvio erepti erant, Lucian, *Timon*, § 3' (ζώπυρόν τι τοῦ ἀνθρωπίνου σπέρματος).

10. המדבר אליך והבאתו] Construction exactly as Ex. 4, 21. 12, 44. Is. 56, 6–7, etc. (*Tenses*, § 123 *a*). Against מי המדבר (LXX, Pesh. Th.) there is (in addition to the ground urged by We., that the king thinks of a definite מְדַבֵּר, viz. the *Go'el*, *v.* 11) the syntactical objection that . . . מי would not be followed by והבאתו (Zech. 4, 10 is doubtful), but by הָבִיאִי (or יָבִיאוּ): comp. on I 11, 12.

11. מהרבית] Qri מֵהַרְבַּת: the punctuators apparently treating the

[1] From Gen. to 2 Sam. the only examples are the few quoted in the note on I 21, 14, which are clearly not numerous enough to establish a principle such as Keil assumes. The usage is somewhat more frequent in later books; in genuine Hebrew it was never idiomatic except in the one expression אַיִם, אַיוֹ (see *ib.*).

[2] Which has here a doublet,—τὸν ἀδελφὸν αὐτοῦ being the original rendering, τὸν ἕνα a correction after MT.

word as the cstr. form of the abs. inf. הַרְבָּה Gen. 3, 16. 16, 10. 22, 17† (Ew. § 240e *note*). In fact, however, the Kt. מהרבית is probably merely an error for the normal מֵהַרְבּוֹת (so Ol. § 258b; Keil; König, p. 537).

משערת בנך] See on I 14, 45.

12. תדבר־נא שפחתך אל־אדני המלך דבר] 'Let thy handmaid, I pray thee, speak a word unto my lord, the king.' Observe the difference between the Hebrew and English order of words: the Hebrew order would, in English, be stiff and artificial; the order which in English is idiomatic would give rise to a weak and feeble sentence in Hebrew (דבר אל־אדני המלך). The object at the end, to the Hebrew ear, completes and rounds off the sentence. So regularly, as Gen. 42, 30 דבר האיש אדני הארץ אתנו קשות (not קשות אתנו as in Engl.); 43, 16 וירא יוסף אֶתְם את־בנימין; 32 לאכל את־ העברים לחם; Ex. 32, 32 לא תכרת להם ולאלהיהם ברית; Lev. 26, 16b; Jud. 1, 24 ועשינו עמך חסד; 8, 15 *end;* I 16, 1 *end;* 20, 34b; *ch.* 3, 20b; 10, 2; 12, 17b; 13, 33a; 17, 13. 14b; ψ. 15, 3; 24, 4; 25, 15b; 26, 6. 9; 33, 7b; 34, 17b, etc. Comp. on I 1, 4, and add there Ex. 8, 17a.

13. וּמְדַבֵּר] = וּמִתְדַּבֵּר, as Nu. 7, 89. Ez. 2, 2. 43, 6 †, according to the punctuators.

כאשם] 'as one guilty'—in thus speaking the king condemns himself.

לבלתי] not '*in* not bringing back' (Keil), but *in order not* to . . . The clause is epexegetical, not of כאשם, but of כזאת—the explanatory inf. at the *end*, as 13, 16. 19, 20 (We.).

14a. The application of the truth is to Absalom. Life may end at any moment: when it is past it cannot be recalled: thou mayest find this to be too true in the case of thy son, if thou leavest him in banishment. 'And God doth not take away life but thinketh thoughts in order not to banish (further) from him one that is banished,' *i.e.* and even God acts more mercifully than thou art acting. But the text of clause *b* is doubtful. The antithesis is imperfect (doth not *take away life*, but *recalls from banishment*); and the expression *thinketh thoughts* (in this con-

nexion)[1] is of doubtful propriety, as applied to God. No entirely satisfactory restoration has, however, been proposed. The best, as also the simplest, is that of Ew., who, substituting חוֹשֵׁב for וחשב[2], obtains the not unsuitable sense: 'and God will not take away the life of him that thinketh thoughts, in order not to banish from him one that is banished,'—the words being understood as an encouragement to David to take steps for recalling Absalom.

לבלתי ידח] לבלתי with the impf. (virtually, of course, a *relative* clause), instead of the usual *inf. c.*, as once besides, Ex. 20, 20. Cf. מִדַּיְקוּמוּן once, Dt. 33, 11, in place of the normal מִקּוּם[3].

15. ועתה אשר] 'and now (it is) that I am come,' etc. The construction is very unusual, אשר being in fact superfluous. See, however, Zech. 10, 20 . . . עֹד אשר. 23. . . . בימים ההמה אשר.

16b. Keil's constr. is too forced: restore הַמְבַקֵּשׁ (LXX) before לה׳.

17. כמלאך האלהים] The comparison as *v.* 20. 19, 28. I 29, 9.

19. אם אש להמין] אֵשׁ softened for יֵשׁ: comp. Mic. 6, 10 הַאִשׁ† for הֲיֵשׁ. There are analogies for the softening in the *middle* of a word in Hebrew (e.g. מְלֵאִים, צְבָאִים for מְלֵיִם, צְבָיִים; Stade, § 122): but the softening at the beginning is very anomalous, and has really no analogy except in Syriac (as ܐܝܬ itself=יֵשׁ: ܐܝܬܝܢ, ܐܝܬܟܘܢ; Nöld. *Syr. Gr.* § 40 C). Ew. § 53c cites as a parallel אִישַׁי 1 Ch. 2, 13 for יִשַׁי (as the name is written in *v.* 12). Probably both there and here the א is not original, but due to a late transcriber[4]. The *construction* of לי (יש) אש as 2 Ki. 4, 13 (*Tenses*, § 202).

20. לבעבור] 17, 14. Ex. 20, 20†.

21. עשיתי] *I have done* = I do.

25. להלל מאד] lit. '*in respect of* praising greatly:' the clause defines the *tertium comparationis:* Gen. 3, 22 ye shall be as one of us לָדַעַת *in respect of* knowing, etc. Is. 21, 1 as whirlwinds in

[1] Jer. 18, 11 is evidently different: so also are Mic. 4, 12; Is. 55, 8. 9.

[2] For the misplacement of ו, cf. Jer. 2, 25 Kt. 17, 23 Kt. 32, 23 Kt. al.

[3] כמים, Targ. הא כמיא, which illustrates Dan. 4, 43 הא כרי ארזא. The pleonastic use of הא *behold* in comparisons is frequent in the Targums: Gen. 49, 4 הא כמיא. Dt. 32, 33 הא כמרת חנינא. *ch.* 23, 4. Is. 5, 28. 9, 4. 18, 1. 21, 3. 10. 29, 16. 32, 6. 35, 6. 59, 5. 6. 60, 8. Nah. 2, 12 etc.

[4] The Massorah has the note סביר יש: above, p. 71.

the South לַחֲלוֹף *in respect of* sweeping up, 1 Ch. 12, 8 מצאים על ההרים לְמַהֵר (*Tenses*, § 205).

26. ובגלחו וג׳] The constr. is involved: 'And when he shaved his head—now it used to be from time to time when he shaved it, because it was heavy upon him, that he shaved it—he would weigh' etc. והיה after an intervening temporal or other clause, is always resumed either by the bare impf., or by the pf. and *waw* conv., so that והיה . . . אשר יגלח cannot be rendered 'And it used to be from time to time *that* he shaved it:' והיה can only be resumed by וגלחו. It is true, *either* אשר יגלח *or* וגלחו is logically superfluous, but the case is one in which the tautology is not out of harmony with Hebrew style: cf. Lev. 16, 1.

32. טוב לי עד אנ־שם] 'it were well for me (that) I were still there.' עד אני שם defines that in respect of which Absalom says טוב לי. Comp. Ew. § 338c.

15, 1. מאחרי כן] as 3, 28. 2 Ch. 32, 23†. Usually אח־ר־כן.

ויעש וג׳] Cf. of Adonijah, 1 Ki. 1, 5b. See on I 12, 6.

2a. והשכים . . . ועמד] Notice the pff. with *waw* conv. indicating what Absalom *used* to do. From 2b to 4, however, the narrator lapses into the tense of simple description, only again bringing the *custom* into prominence in *v.* 5, and 6a (יבאו).

2b. ויהי כל האיש אשר . . . ויקרא] Exactly as 2, 23b, except that a subst. and rel. clause takes here the place of the ptcp. and art.

3. מאת המלך] thou hast none to hear *on the part of* the king. AV. excellently, '*deputed of* the king.' Comp. מאת of a grant *from*, or due *rendered by*, a person; Gen. 47, 22. Lev. 7, 34. Nu. 3, 9. 8, 11.

4. מי ישמני] *who* will make me . . .?=O that one would make me . . .! so 23, 15 מי ישקני מים=O that one would give me to drink water, etc.! and constantly in the phrase מִי יִתֵּן; Ew. § 329c.

ועלי יבא] 'that *to me* might come' etc. Note the position of עלי. 1 Ki. 2, 15; 2 Ki. 5, 11 behold, I thought אֵלַי יצא יצוא ועמד that he would come out *to me*, and stand, and call, etc.; Gen. 30, 16. נִצַּב על, עָמַד are said of one standing *by* (lit. *over*) another (Gen. 18, 2), especially of servants in attendance on a superior (Jud. 3, 19. I 22, 7. 17, etc.: of the people standing about Moses, as he sat to

judge them, Ex. 18, 13b. 14b): but construed with a verb of motion, על is probably merely=אל: cf. I 2, 11 וילך . . . על־ביתו.

והצדקתיו] The pf. and *waw* conv. in continuation of an impf. with the force of a Latin imperf. subjunctive; exactly so Amos 9, 3.

6. וַיְנַגֵּב . . . את לב] Gen. 31, 20 וַיַּגְנֹב יעקב את לב לבן.

7. ארבעים] LXX (Luc.), Pesh. (שְׁנִם) אַרְבַּע,—*forty* years evidently cannot be right.—The accentuation in 7b, placing the greatest break after המלך at ליהוה rather than at נדרי, connects בחברון with אלכה נא ואשלם rather than with נדרתי.

8. אם ישב ישבני] Kt. יָשִׁיב 'if he brings back, brings me back,'—an utterly un-Hebraic sentence. Qri יָשׁוּב, from יָשַׁב *to dwell*, unsuitable beside ישבני will *bring back*. LXX *ἐὰν ἐπιστρέφων ἐπιστρέψῃ με*, Targ. אם אתבא יתיבינני, Pesh. ܐܢ ܐܬܝܐ ܢܦܝܢܢܝ, i. e. אם הָשֵׁב ישבני in entire accordance with idiom (for instance, I 1, 11).

10. וישלח] 'The sending out of the spies is to be regarded as taking place simultaneously with the departure of Absalom for Ḥebron, so that וישלח is used quite regularly, and there is no ground for rendering it [as Th. had proposed to do] as a pluperfect,' Keil, rightly. To render by a plup. would be indeed contrary to grammar: the plup. (see on I 9, 15) would have been expressed by ואבשלום שָׁלַח.

11. לְתָם] The same idiom in 1 Ki. 22, 34 משך בקשת לתמו. The ל is expressive of condition or norm (Ew. § 217d): comp. לָבֶטַח *in a condition of* trustfulness, לחלי Is. 1, 5 etc.

ולא ידעו כל־דבר]='and knew nothing at all.'

12. וישלח וג'] It is clear that Absalom did not, as he would do according to MT., send Aḥitophel *out of* Giloh, but that he sent *for* him *from* Giloh. Probably a word has dropped out after אבשלום,—either וַיָּבֵא (cf. I 16, 12 Bö.) or, better, וַיִּקְרָא (We. with LXX (Luc.) *καὶ ἐκάλεσε*). ויקרא ל is more common than ויקרא את: but את is perfectly admissible: see the similar passage I 22, 11. With תולך ורב cf. 3, 1.

הגילני . . . מגלה] The form of the gentile adj. shews that גִּלֹּה stands for an original גִּלִּי, and that the root, therefore, is גיל or

נול, not נלה (from which גִּלְיוֹן, גִּלְיוֹן, or גָּלוֹן might be formed, but not גִּלָּה). So שילוני from שִׁילֹה, root שול or שיל, not שלה.

14. והדיח] *set in motion, drive, impel* evil upon us: comp. the *Nif.* in Dt. 19, 5 ונדחה ידו בגרזן. Usually the Hif. signifies to *ex*pel (especially of Israel expelled from their country).

16. ברגליו] as I 25, 27.

17 f. We. points out how here the genuine LXX rendering of 17b–18 stands 'wedged in' between the two halves of another Greek translation agreeing closely with MT., the concluding words of the first half being repeated at the beginning of the second: [*καὶ ἔστησαν ἐν οἴκῳ τῷ Μακράν.* 18. *καὶ πάντες οἱ παῖδες αὐτοῦ ἀνὰ χεῖρα αὐτοῦ παρῆγον καὶ πᾶς Χεττει καὶ πᾶς ὁ Φελετθει,*] *καὶ ἔστησαν ἐπὶ τῆς ἐλαίας ἐν τῇ ἐρήμῳ.* 18. *καὶ πᾶς ὁ λαὸς παρεπορεύετο ἐχόμενος αὐτοῦ, καὶ πάντες οἱ περὶ αὐτὸν καὶ πάντες οἱ ἀδροὶ καὶ πάντες οἱ μαχηταί, ἑξακόσιοι ἄνδρες, καὶ παρῆσαν ἐπὶ χεῖρα αὐτοῦ.* [*καὶ πᾶς ὁ Χερεθθει καὶ πᾶς ὁ Φελεθθει καὶ πάντες οἱ Γεθθαῖοι, οἱ ἑξακόσιοι ἄνδρες οἱ ἐλθόντες τοῖς ποσὶν αὐτῶν εἰς Γεθ, καὶ πορευόμενοι ἐπὶ πρόσωπον τοῦ βασίλεως*]. The unbracketed words in the middle are the genuine version of LXX, in which, however, the close of *v.* 18 has dropped out, for *καὶ παρῆσαν ἐπὶ χεῖρα αὐτοῦ* is merely a doublet to *παρεπορεύετο ἐχόμενος αὐτοῦ.* The only variation, however, with a claim to be preferred to MT., is עבדיו for העם in 17a, and העם for עבדיו in 18a. The עבדי המלך are influential persons, in immediate attendance upon the king, and distinguished from 'the people' generally (cf. e. g. 16, 6). Hence 'the reading of LXX is right. The king and his attendants (כל עבדיו) remain at the last house of Jerusalem, in order to let the people (כל העם) and the body-guard pass. Only in *v.* 23 does David with his attendants resume his progress.' We. further points out how probably a notice of *Ittai* stood originally in *v.* 18b before וכל הנתים, to whom the following words would, in that case, have immediate reference, and the mention of whom here would be a natural introduction to 19a.

19. וגם גלה אתה למקומך] Keil: 'and art also wandering in exile to thy place'—which he explains by the paraphrase of Seb. Schmidt: '*tanquam exul migras per terram,* ubicunque invenis

locum, ubi concedatur tibi habitare, habitandum tibi.' But the thought that Ittai was in *search* of a resting-place—admitting it to be a probable one, in the present connexion—could scarcely be more awkwardly and artificially expressed. Read, with LXX, Vulg. for למקומך, ממקומך 'and art an exile *from* thy place,'—i. e. from Gath.

20. והיום אניעך] 'and to-day shall I make thee wander with us in going?' For נוע in the sense of wandering up and down with no settled home, cf. Nu. 32, 13 ויניעם במדבר. Am. 9, 9. ψ. 59, 12 הניעמו בחילך והורידמו (where Gen. 4, 12 נע ונד makes Lagarde's emendation[1] והגידמו for והורידמו highly plausible).

ואני הולך על אשר אני הולך] See on I 23, 13.

חסד ואמת] Explicable grammatically as an adverbial accusative, 'and take back thy brethren *in* mercy and faithfulness:' but such a use of the accus., except in two or three familiar expressions (as מְאֹד, מְעַט, בֶּטַח: Ew. § 279°), scarcely occurs in prose. Keil and RV. (neglecting the *Tifḥa* at עִמָּךְ) render: 'with thee be mercy and faithfulness.' Though not impossible, however, the construction which this rendering implies is harsh: עמך is almost demanded by את אחיך as its complement, and יהי is desiderated with חסד ואמת. The difficulty of the verse is at once solved by LXX: שוב והשב את אחיך עמך וַיהוָה יַעֲשֶׂה עִמְּךָ חסד ואמת 'Return, and take back thy brethren with thee; *and Jehovah shew toward thee* mercy and faithfulness:' comp. 2, 6. The three words supplied have simply dropped out of MT. by homoioteleuton.

21. כי אם וג׳] The Qri is here right: כי has been changed into כי אם by a scribe, who omitted to notice how the sentence ended. Without אם, the sentence following the oath is in form (כי במקום . . . כי שם וג׳) exactly like 3, 9.

23. בוכים] *κατὰ σύνεσιν*, as Dt. 9, 28 (*land*, as here): cf. on I 17, 46 (*earth*).

על פני דרך את המדבר] דרך את המדבר is an unparalleled and untranslateable expression. We. in his note on the passage sug-

[1] *Prophetae Chaldaice* (1872), p. xlviii.

gested על פניו דרך המדבר, but added 'It is probable that between the *st. c.* דרך and the genitive המדבר another word once stood, of which את is a fragment.' Again, his conjecture was found afterwards to be confirmed by Lucian's recension, which reads *πρὸ προσώπου αὐτοῦ κατὰ τὴν ὁδὸν τῆς ἐλαίας τῆς ἐν τῇ ἐρήμῳ* = עַל־פָּנָיו דֶּרֶךְ הַיַּעַר אֲשֶׁר במדבר. This reading may be unreservedly accepted. והמלך עבר just before, should however in all probability be והמלך עֹמֵד. This is required, not merely by the restoration על פניו, but by the *context*, especially *vv.* 24–29. David *stood* in the valley of Qidron, while the people passed on before him: amongst them came Ẓadoq and Abiathar, who *set down* the ark while the rest of the people passed on; there followed the conversation with David, *vv.* 25–28. All this presupposes that David was *stationary* at the time. (On the interchange of ב and מ, see the Introduction, § 4.)

24. ויצקו] in spite of Jos. 7, 23 (where, however, the idea of *pouring out* would not be inapplicable: cf. הִתִּיךְ 2 Ki. 22, 9), the verb that would naturally be expected here is וַיַּצִּגוּ: comp. 6, 17. I 5, 2.

ויעל אביתר] The words are obscure, and where they stand interrupt the connexion[1] ('they set down the ark *until* all the people,' etc.): Luc. does not express them. It is strange, also, that Abiathar is not mentioned in the early part of the verse by the side of Ẓadoq (as *v.* 29). The text appears to be mutilated: perhaps the name of Abiathar was once more prominent than it now is, and the words quoted are a misplaced fragment. We. holds its present imperfection to be due to an attempt, made in post-exilic times, to eliminate the name of Abiathar from it.

25. ואת נוהו] נָוֶה, as 7, 8 shews, properly denotes *an abode of flocks;* comp. Is. 65, 9 והיה השרון לְנָוֶה צֹאן: Ez. 34, 14 תרבצנה בְּנָוֶה טוֹב. It is, however, of frequent use in poetry in the sense of *abode* generally: thus Ex. 15, 13 נְוֵה קָדְשֶׁךָ of Canaan, Is. 33, 20 נָוֶה שַׁאֲנָן of Jerusalem, Job 5, 3. 24 of the abode of an individual person. In prose, the word occurs only in 7, 8 (=1 Ch. 17, 7)

[1] Unless indeed עלות be supposed to have fallen out (6, 17. 1 Ki. 3, 15), and the words be rendered, 'And Abiathar offered burnt offerings.'

and in the present passage, where it is used in the same general sense that is otherwise confined to poetry.

26. ואם כה יאמר] See on I 14, 9.

27. הֲרֹאֶה אתה] 'Seest thou?' (Ez. 8, 6) i.e. dost thou see how matters are? But the text excites suspicion; and many attempts have been made to correct it. Keil would read הָרֹאֶה, and render *O seer:* but the priest is never identified with the prophet; nor is the term *seer* ever applied to him. LXX has ἴδετε, which may either represent רְאוּ (Abiathar as well as Ẓadoq being supposed to be addressed: cf. the pl. in 27b. 28) or be a misrendering (or misreading) of רְאֵה: *see*, return thou to the city, etc.: comp. רְאֵה in 15, 3. Gen. 41, 41 etc. The objection to this is that ראו used similarly occurs *v.* 28a; and the repetition of the same expression, in two contiguous verses, where no special stress rests upon it, is an inelegancy, of which the writer of these chapters of Samuel is not likely to have been guilty.

We. suggests for הכהן הראה, הכהן הראש 'unto Ẓadoq *the chief priest*' (2 Ch. 31, 10. Ezra 7, 5), supposing the expression (which otherwise does not occur before 2 Ki. 25, 18 כהן הראש) to be an addition made by one of the last redactors of the book.

28. בעברות] *at the fords of.* So Kt., which *ch.* 17, 16 shews to be more probable than בערבות *in the plains of*, the reading of Qri and the Versions[1], and which is preferred, after Böttcher, by most moderns (Th. Ke. We. Kp.). The word occurs only here, 17, 16, and 19, 19 (see note), the usual term being מעבר, מעברה.

30. David here commences the ascent of the Mount of Olives. The *ptcpp.* serve to represent the scene vividly, as well as state what was happening at the time when David received the intelligence related in *v.* 31.

חפו . . . חפוי] The word is an uncommon one. It recurs, joined with ראש, Jer. 14, 3. 4. Est. 6, 12.

31. ודוד הגיד] Read ולדוד הגיד (sc. הַמַּגִּיד), or, following LXX,

[1] Cf. the ערבות מואב Nu. 22, 1 etc., and ערבות ירחו Jos. 4, 13 etc.

ולדוד הגֵּד : הגיד is never construed with an accus. of the person *to* whom a thing is told.

32. אשר ישתחוה שם] The subj. may be either המשתחוה or דוד—'to the place where *men were wont* (or *he was wont*) to worship God:' the former is more probable. The reference is to some spot at the top of the Mount of Olives, which was frequented as a sanctuary, or place of worship. והנה לקראתו as I 10, 10.

הארכי] LXX ὁ ἀρχιεταῖρος Δαυειδ=הארכי רעה דוד (cf. *v.* 37; 16, 16), no doubt rightly, the title being added naturally on the *first* occurrence of the name. In LXX the gentile name has been strangely Graecized—either by the original translators, or by a scribe, too anxious to improve his author's text (comp. above, p. 60 *note*)—and combined with ἑταῖρος, so as to produce the compound '*Chief* companion.'

קרוּעַ כתנתו] 'torn *as to* his tunic:' Ew. § 284°, 288ᵇ *end.*

33. והית עלי למשא] Is. 1, 14 היו עלי לטרח. Job 7, 20.

34. ואם העיר תשוב] For the position of העיר, cf. on *ch.* 17, 13.

עבדך וג׳] The accents must be disregarded. 'If thou returnest to the city, and sayest to Absalom, "Thy servant will I, O king, be: thy father's servant, I was *that* formerly, and now, *now* I will be thy servant," thou wilt defeat for me the counsel of Aḥitophel.' The ו before אני (twice) must introduce the predicate, though both are extreme examples of its use for that purpose: cf. Ew. § 348ᵃ; *Tenses*, §§ 124, 125 *Obs.*

35. והיה כל . . . תגיד] Similarly 1 Ki. 20, 6ᵇ.

37. רֵעֶה דוד] The same anomalous punctuation (for רֵעֵה in *st.c.*), according to Norzi, is found also in the best MSS. 16, 16 (where Hahn has רֵעֵה) and 1 Ki. 4, 5. Elsewhere the form in use is always רֵעַ, except in Prov. 27, 10 Kt. (Qri רֵעַ), the form רֵעֶה being only presupposed in רֵעֶהוּ (cf. לרעיך 12, 11).

16, 1. מעט] only here of *space.*

ומאה קיץ] The numeral referring to the cakes into which the summer fruit was pressed: cf. the construction of לחם.

2. מה אלה לך] 'what are these *to thee, with reference to thee?*' AV. idiomatically and excellently, 'What *meanest thou by* these?'

So Ez. 37, 18 *end.* Gen. 33, 5. 8 מי לך כל המחנה הזה; and similarly Ex. 12, 26. Jos. 4, 6.

ולחלחם] The ל affords an example of the accidental repetition of a letter from a preceding word, such as has probably taken place—though it is not there corrected by the Massorah—in Is. 32, 1b.

לאכול הנערים] Cf. Ex. 17, 1 לשתות העם: Is. 51, 10 לעבר גאולים.

3. ממלכות] See on I 15, 28.

5. ובא] irregularly for וַיָּבֹא.

יצא יצוא ומקלל] Comp. Jer. 41, 6 הָלֹךְ הלוך וּבָכָה. The type is unusual: יָצֵא יצוא וְקִלֵּל would be the ordinary one: see 2 Ki. 2, 11 הולכים הלוך וְדַבֵּר, and with the finite verb often, as *ch.* 3, 16 וילך הלוך וּבָכֹה.

8. והנך ברעתך] 'and behold, thou art in thy calamity.'

10. Kt. כִּי יקלל וְכִי; Qri כִּי יקלל כִּה] There is no occasion for the correction of the Qri; the Kt. may be rendered, '*If* he curseth, *and if* Jehovah have said to him, Curse David, who, then, shall say . . .?'

12. Kt. בעוני] i.e. בַּעֲוֹנִי *on mine iniquity*, i.e. the iniquity done to me. But this would be rather חֲסָדִי; and the sense expressed by LXX, Pesh. Vulg. *upon my affliction*, i.e. בְּעָנְיִי, is altogether preferable. The expression ראה בְעָנִי (את־עָנְיִי) מ׳ is a common one: I 1, 11: Gen. 29, 32. (Qri בְּעֵינִי upon mine *eye*, which is interpreted by the Jews—see AV. marg.—to mean my *tears!*)

קללתי] *my curse* may be naturally understood to signify *the curse* uttered upon me: here, therefore, the Kt. need not be deserted.

13. הלוך ויקלל . . . הָלֹךְ] Another irregular type. We should expect וְקִלֵּל. Comp. I 19, 23, and 13, 19 where in lieu of the expected inf. abs. (חָלֹךְ) we have the frequentative tense: וחלך הלוך וְחָלָכָה.

לעמתו] 'over against him' AV. RV.: more exactly, *parallel with* him, *alongside* him: Ez. 1, 20. 21.

ועפר] frequentative (I 1, 3). וְסִפֵּל for ויסקל would make the sequence more regular.

14. עיפים] The name of a *place* is imperatively demanded in clause *a* (on account of both ויבא and שם in clause *b*). Either

עיפים is this place—though it has not the appearance of a prop. name, and would naturally signify *weary* (LXX ἐκλελυμένοι)—or the name has disappeared from the text, having either been corrupted into עיפים, or fallen out beside it, owing to its graphical similarity with it. Lucian after עיפים has παρὰ τὸν Ἰορδάνην=הַיַּרְדֵּן.

וינפש] Ex. 23, 12. 31, 17 †.

15. וכל העם איש ישראל] 'and all the people, even the men of Israel.' But העם is superfluous and is not expressed in LXX. It is further to be observed that throughout the narrative כל העם are regularly with David: כל איש ישראל are with Absalom. No doubt the word has come into the text by error from the line above.

18. לא] Here, of course, the Qri לו is necessarily right (cf. on I 2, 3). Notice the emphatic position of both לו and אתו: so e.g. Dt. 6, 13. 13, 5.

20. הבו לכם עצה] Jud. 20, 7 הבו לכם דבר ועצה הלם: also Dt. 1, 13. Jos. 18, 4.

22. לעיני כל ישראל] Cf. 12, 11b. 12b.

23. כאשר ישאל] sc. הַשֹּׁאֵל. The Qri איש is not needed.

17, 1. אבחרה־נא] LXX אבחרה־נא לי. The reflexive ל is idiomatic with this verb, especially where one person's choice is opposed, expressly or by implication, to that of another: Gen. 13, 11. Jos. 24, 22. 1 Ki. 18, 23 etc.

2. רפה ידים] Comp. on 4, 1.

3. כשוב הכל וג׳] 'as the return of the whole, is the man whom thou seekest; all the people shall be at peace' (Keil, and substantially RV., disregarding the accentuation, which places the greatest break in the clause at הכל). This is explained to mean that if the person of David be secured by Absalom's adherents, it will be tantamount to securing the return of the people generally. But it is unnecessary to point out how awkwardly, and inaccurately, the comparison is expressed, and how little consonant with Hebrew style is the abruptness with which the last clause is attached to the one containing the comparison. The difficulty is removed by the reading of LXX, which exhibits the full text, of which MT. has preserved only a mutilated fragment: ὃν τρόπον ἐπιστρέφει ἡ νύμφη

πρὸς τὸν ἄνδρα αὐτῆς· πλὴν ψυχὴν ἑνὸς ἀνδρὸς σὺ ζητεῖς, καὶ πάντι τῷ λαῷ ἔσται ἐν εἰρήνῃ = כשוב הַכַּלָּה אֶל־אִישָׁהּ רַק נֶפֶשׁ אִישׁ אֶחָד אַתָּה מְבַקֵּשׁ וְכָל־הָעָם וג׳ 'And I will bring back all the people unto thee *as a bride returneth to her husband: thou seekest but the life of one man,* and all the people shall be at peace.' A copyist's eye passed from אל אישה to איש; and the letters which remained were re-grouped (הכל האיש for חכלה איש) and altered, for the purpose of extracting from them the best sense possible under the circumstances.

שלום] a (virtual) accus., though not adverbial (Keil), but as predicate to יהיה. The substantive verb, as Arabic shews, is construed—in pointed opposition to the principles of Greek and Latin syntax—with an *accusative*[1]. Elsewhere שלום itself often constitutes the predicate: see on I 16, 4.

5. קרא] Better, with LXX, קְרָאוּ.

6. אם אַיִן אתה דבר] 'if not, speak *thou:*' אִם אַיִן as Gen. 30, 1 ואם אַיִן מתה אנכי. Ex. 32, 32. Jud. 9, 15. 20. 2 Ki. 2, 10[2].

9. כנפל] sc. הַנֹּפֵל: cf. I 2, 13 כבשל הבשר.

ושמע השמע] See on I 16, 4.

10. והוא וג׳] 'and he (השמע *v.* 9), even (though) a man of valour, whose heart is as the heart of a lion, will melt away.' מסס, except in the poetical passages, Is. 10, 18. ψ. 58, 8 (ימאסו). 112, 10, is always, when used figuratively, joined with לב (Jos. 2, 11. 5, 1. 7, 5. Is. 13, 7. 19, 1 al.): perhaps here the preceding לבו, though not in grammatical construction with ימס, was felt by the writer to be

[1] Strictly an accus. of limitation—'will subsist *as peace,*' the accus. defining the manner in which the subsisting takes place (Wright, *Arab. Gr.* ii. pp. 123, 125, 129, 213, ed. 2).

[2] The athnaḥ appears to be right (against We.). Had the meaning been 'Shall we do after his saying, or not? speak thou' (i. e. had a *verb* to be supplied mentally after אם), אם לא, not אם אין, would have been in accordance with usage: see Gen. 24, 21 החצליח יהוה דרכו אם לא. Ex. 16, 4 הילך בתורתי אם לא. Nu. 11, 23 היקרך דברי אם לא. Dt. 8, 2 התשמר מצותי אם לא. Jud. 2, 22. אם אין in a disjunctive question is only used where אם יש precedes, and where, therefore, a *subst.*, not a verb, has to be mentally supplied: Ex. 17, 7 היש יי׳ בקרבנו אם אין, Nu. 13, 20 היש בה עץ אם אין. דַּבֵּר is to be taken in a pregnant sense: Absalom invites Ḫushai not merely to say *whether* he agrees with Aḥitophel's advice or not, but *if* he disagrees to state his views in full.

sufficiently near to indicate what part of the בן חיל the words המם ימם referred to.

11. ופניך חלכים בַּקְּרָב] קְרָב *battle* is an Aramaic word, in Hebrew mostly, if not entirely, confined to late writers (ψ. 55. 68. 78. 144. Job 38. Qoh. 9. Zech. 14†). No doubt בְּקִרְבָּם *in their midst* should be read with LXX, Pesh. Vulg.

פניך]=thy presence: comp. Ex. 33, 14. Dt. 4, 37 brought thee forth בפניו *with His presence.*

12. ונחנו] and we will light upon him. Others take נחנו as= אֲנַחְנוּ (as Gen. 42, 11. Ex. 16, 7. 8. Nu. 32, 32. Lam. 3, 42†); but a *verb* is desiderated. The verb נוח is chosen on account of the comparison with *dew:* cf. Is. 7, 19. כאשר יפול the impf. in a comparison, expressing what is *usual,* as regularly, e. g. 19, 4. Dt. 1, 44. Is. 29, 8 etc.

ולא נותַר] The jussive form is unusual: I 14, 36 (*Tenses,* § 50 *Obs.*).

13. . . . ואם אל עיר] אל עיר immediately after אם for emphasis. Cf. I 2, 25 (ואם ליהוה); Ex. 21, 9.

והשיאו] The *Hif.* only Lev. 22, 16 besides, in a different application והשיאו אותם עון *cause* them *to bear* guilt. Here *cause* (men) *to bring* ropes=cause ropes to be brought.

נמצא] The fut. perf. after עד, as after עד אם Gen. 24, 19; עד אשר אם *ib.* 28, 15 al.

15. כזאת וכזאת] So Jos. 7, 20. 2 Ki. 5, 4. 9, 12†. Cf. 11, 25.

יעצתי אני] '*I* (emph.) counsel:' 12, 28. 2 Ki. 10, 4 ואיך נעמד אנחנו. Is. 20, 6 ואיך נמלט אנחנו. Ez. 16, 60. 62.

16. בעברות המדבר] See on 15, 28.

פן־יִבָּלַע למלך] 'lest *it be swallowed up to* the king'=lest the king be swallowed up (i. e. *fig.* undone, destroyed: 20, 19. 20, and often in poetry). Impersonal passives occur, though rarely, in Hebrew: Nu. 16, 29 אם פְּקֻדַּת כל האדם יִפָּקֵד עליהם if *it be visited upon* them with (cogn. accus.) . . . Dt. 21, 3 אשר לא עֻבַּד בָּהּ wherewith *it had not been worked.* 4 אשר לא יֵעָבֵד בו. Is. 14, 3 the hard labour אשר עֻבַּד־בָּךְ wherewith (accus.) *it was worked* with thee. 16, 10. 53, 5 נרפא לנו. Ez. 16, 34 ואחריך לא זוּנָה. Lam. 5, 5 יגענו לא־הוּנַח־לנו

we are wearied, *it is not respited to* us=we are not respited. יִבָּלַע לְ would be the passive of בִּלַּע לְ (as חוּנַּח לְ in Lam. of חִנִּיחַ לְ), the לְ being the *nota accusativi*, as I 23, 10.

17. עמדים . . . והלכה וג׳] 'were standing at En-rogel, and a maid *used to* go and tell them, and they *would* go and tell the king; for they could not, etc.' The tenses are frequentative, and express how communication was *regularly* maintained between David and his friends in the city. Keil, not noticing the character of the tenses, has misunderstood the verse. השפחה *the* maid—defined in the narrator's mind by her being chosen for this office: from our point of view, *a* maid (comp. on I 19, 13).

18. וירא] On this particular occasion, however, a lad saw them and told Absalom. The tense used, unlike those in *v.* 17, describes a *single* act.

19. פני] סביר פי, as Nu. 33, 8 מפי החירת (so Sam. Onq. Pesh. Vulg.) for מפני החירת. See above, on I 12, 5.

20. מיכל] The word is doubtful. מַכֵּל, even supposing that מִיכָל were a legitimate formation from it, is a word used of a well, meaning *to contain black and muddy water:* not only, however, is מיכל not a legitimate formation from a root מָכֵל, but the sense obtained would be questionable and unsatisfactory: Ges. rivulus *parum aquae* continens is arbitrary. Friedrich Delitzsch[1] compares the Assyrian *mêkaltu*, small water-channel; but the connexion between Hebrew and Assyrian is not so close as to lend a high degree of probability to the explanation of obscure Hebrew *ἅπαξ εἰρημένα* from the Assyrian. The versions render no help. LXX *παρῆλθαν μικρὸν τοῦ ὕδατος*; Luc. *διεληλύθασι σπεύδοντες*; Targ. כבר עברו ירדנא; Pesh. ܡܛܠ ܕܠܐ ܡܨܐ ('they have passed on hence,' continuing 'because they sought water and found none'); Vulg. (cf. Luc.) Transierunt festinanter, gustata paululum aqua. If the word be not corrupt, it is one of which the meaning is unknown.

22. עד אַחַד] Anomalously for אָחָד: so Gen. 48, 22. Is. 27, 12.

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[1] *Prolegomena eines Neuen Heb.-Aram. Wörterbuches zum A. T.* (1886), p. 47.

Zech. 11, 7. Obviously the form, though in appearance that of the *st. c.*, cannot be so really; though why in these four instances the vowel of the ultima should remain against custom unlengthened in the *st. abs.* (and so the *pathaḥ* of the penultima be preserved) it is impossible to say: the passages do not resemble each other in any other common feature; and the form אֶחָד occurs elsewhere too frequently in 'the flow of speech' (Ew. § 267b) for it to be reasonably attributed to that cause, as Ew. suggests, in these four passages. As in many other cases, the anomalous form is due in all probability to an accidental corruption in the tradition which the punctuation represents.

23. ויצו אל ביתו] i. e. gave his last directions to his house: cf. 2 Ki. 20, 1 (=Is. 38, 1) צו לביתך.

וַיִּתְחַנֵּק] In pause for וַיִּתְחַנֵּק: cf. on I 15, 23. The word exemplifies well the reflexive sense often expressed by the Nif'al.

25. הישראלי] The *Israelite!* No doubt הישמעאלי *the Ishmaelite* must be read, with 1 Ch. 2, 17 and LXX (cod. A) here; for a notice of another Ishmaelite among David's subjects, see 1 Ch. 27, 30.

בת נחש] On these words, see We.

26. ארץ הגלעד] '*in* the land of Gil'ād:' cf. p. 29 *note*.

27b–29a. הגישו . . . משכב . . . ושבי] For the order, which is unusual (*Tenses*, § 208. 3), but adds emphasis to the subj. and obj., comp. 2 Ch. 31, 6. There is, no doubt, an incongruity in the text, as amongst the articles which David's friends . . . הגישו לאכול are some (משכב וספות וכלי יוצר) which would evidently be unsuitable for that purpose: but the list is a long one, and the writer may have supposed that the reader would naturally refer לאכול mentally only to the latter (and longer) part of it. The alternative would be to read with LXX הֵבִיאוּ before משכב, and then וַיַּגִּישׁוּ for הגישו, in which case the entire list would not be the *direct* object of the latter verb. משכב is construed, of course, collectively. After משכב LXX have καὶ ἀμφιτάπους = וּמַרְבַּדִּים (Pr. 31, 22).

28. וקלי . . . וקלי] The second וקלי is not expressed by LXX or Pesh., and has no doubt been repeated by error.

18, 3. כי עתה וג׳] 'for now there are ten thousand such as we,'—which yields no sense agreeable to the context. Read with LXX, Symm. Vulg. אַתָּה for עַתָּה: 'for thou art the like of us (being) ten thousand'=for thou art worth ten thousand of us. עתה and אתה are elsewhere confused, cf. 1 Ki. 1, 18. 20 MT. and Versions,

לעזיר Kt.] i.e. לַעֲזִיר=לְהַעֲזִיר (as I 2, 28). But a *Hif.* of עזר is doubtful (on 2 Ch. 28, 23, cf. on I 21, 7), and the yod may have readily found its way into the word through the influence of the preceding עיר. Read with the Qri the *Qal* לַעְזוֹר.

4. למאות] Cf. I 29, 2.

5. לאט־לי] ל in לאט as in לבטח (on *ch.* 15, 11)=*gently*. לי lit. *for me*=I pray: comp. 2 Ki. 4, 24 אל תעצר־לי לרכב slacken *me* not the riding, except I tell thee,

6. אפרים] Luc. Μαανιαν=מַחֲנַיִם, which Klo. adopts,

7. ,,. ותהי שם] 'And the slaughter was there great on that day,' etc. (not, as RV., 'And there was a great slaughter there that day:' notice the art.), The שם, however (*together with* ביום ההוא), overweights the clause, and is not expressed by LXX. Probably it was introduced here by error from the line below where it is in place.—After עשרים אלף add, with LXX, איש.

8. נמצות] The punctuation נַמְצוּת is hardly probable: it is better to follow the Qri נָפֹוצָת, and to suppose that ו has become misplaced: cf. on *ch.* 14, 14.

9. לפני . . . וַיִּקָּרֶא] 'And . . . happened by chance (1, 6) before . . .,' i. e. came in front of them accidentally.

ויתן] and *he was set* or *put*. LXX καὶ ἐκρεμάσθη, Pesh. ܘܐܬܠܐ=וַיִּתָּל, perhaps rightly. At least הִתֵּן does not occur elsewhere in a similar connexion.

11. והנה ראית ומדתע] 'and *lo*, thou sawest . . .,' a more vivid way of expressing 'and *if* thou sawest:' comp. on I 9, 7; and וְהֵן Ex. 4, 1.

ועלי לתת] 'and it would have been *incumbent on* me, would have *devolved upon* me to give,' etc.: על as Neh. 13, 13 ועליהם לחלק לאחיהם; היה על 1 Ki. 4, 7[b]; cf. ψ. 56, 13 עָלַי נדריך, etc.

12. וְלֹא אנכי שׁלח . . . לא אשלח] The sequence of tenses exactly as ψ. 81, 14–17; 2 Ki. 3, 14 (with לולי): *Tenses*, § 145. וְ is used as in *v.* 11, to subjoin an emphatic exclamation: see on 24, 3.

שמרו־מי בנער] 'Have a care, *whosoever ye be*, of the young man.' Such, if the text be correct, must be the sense of מִי, on the analogy of מה *v.* 22. I 19, 3, though no example occurs even of מה entirely parallel. LXX φυλάξατέ μοι, Pesh. ܢܛܪܘܢܝ, i.e. שמרו־לי: לי as *v.* 5, probably rightly.

13. או עשיתי בנפשו שקר] 'Or if I had dealt against his life falsely (lit. had wrought falsehood against his soul)—and nothing is hid from the king—then thou wouldst stand aloof' (i.e. wouldst do nothing to shield me). LXX joins the first three words to *v.* 12ᵇ, reading μὴ ποιῆσαι κ.τ.λ. i.e. מַעֲשׂוֹת בנפשו שקר—'Have a care, I pray you, of the young man, even of Absalom, so as not to deal against his life falsely.' But this does not agree with what follows: for ואתה תתיצב מנגד(ו) cannot mean 'and thou wouldst have to stand before him (the king):' מנגד never means simply *in the presence of*, but either '*from* the presence of' (Is. 1, 16) or (absolutely) *at a distance* (Gen. 21, 16. 2 Ki. 3, 22. 4, 25), *aloof*.

14. לא־כן אחילה לפניך] 'Not so would I fain wait before thee,' i. e. I will not delay here in your presence—while you are making up your mind—on any such pretexts as you allege.

עודנו חי] Cf. 12, 21; 1 Ch. 12, 1: *Tenses*, § 161 *Obs.* 2.

בלב האלה] לב as in the phrases בלב־ים Ex. 15, 8 al. in the *heart* of the sea; בלב ימים ψ. 46, 3 al.: עד־לב השמים Dt. 4, 11.

18. לקח] For this use of לקח, cf. 17, 19. (In Nu. 16, 1 וַיִּקַּח must be read: so Bö. We. Dillm. etc.)

את־מצבת] The same form, Gen. 35, 14. 20 (in the *st. c.*). But the absence of the art. is irregular (on I 24, 6; *ch.* 1, 10); and it has probably fallen out.

יד אבשלום] יד as I 15, 12 in the sense of *sign, monument*.

19. כי שמו יהוה מיד איביו] Cf. *v.* 31, and on I 24, 16.

20. כי על כן] כי על כן (Gen. 18, 5 al.) must be read with the Qri: כן has fallen out before the following בן.

21b. כושי] Probably הכושי should be read, as *vv.* 21a. 22. 23. 31. 32.

22. ויהי מה] מה as Job 13, 13 התרישו ממני ואדברה אני ויעבר עלי מה = and let come upon me *what will.*

למה זה אתה רץ] 12, 23 למה זה אני צם.

ולכה] Merely an orthographic variation for וּלְךָ: see on I 1, 26.

אין בשרה מציאת] Probably 'no message *finding* or *attaining* (aught),' i. e. no message that will secure you a reward. But the expression is peculiar: and it is far from certain that the text is sound.

23. ויהי מה] Prefix, with LXX, ויאמר, which is required by Hebrew idiom.

דרך הכבר] by the way to the 'Circle' or Plain, viz. of Jordan. The word bears a specific geographical sense: Gen. 13, 12 ערי הכבר. 19, 17. 25. Dt. 34, 3: כבר הירדן Gen. 13, 10. 11. 1 Ki. 7, 46.

24. בין שני השערים] i. e. in the space between the outer and inner gates of the city gateway.

26. אל הַשֹּׁעֵר] 'to the *porter*.' LXX, Pesh. Vulg. vocalized אל הַשַּׁעַר, which is accepted even by Keil as preferable to MT.: the king was sitting *within* the gateway, *v.* 24, the watchman called out directly to him, *v.* 25, and here, *v.* 26b, receives from him an immediate reply: he called, therefore, not to the porter, but *into the gate*, addressing himself directly to David.

ויאמר הנה איש] Add, with LXX, אַחֵר.

28. ויקרא] We. cleverly וַיִּקְרַב, — evidently unaware that his conjecture was supported by Lucian καὶ προσῆλθεν Ἀχιμαας. In 27, Aḥima'aẕ is still at a distance: his *drawing near* is just a point which a Hebrew narrator would mention, before stating that he addressed the king.

29. שלום] The Massorah (see Norzi, *Minḥath Shai*, ad loc.) has a note ג' סבירין הַשָּׁלוֹם (above, on I 12, 5), viz. here, I 16, 4, and 2 Ki. 9, 19. But see note on I 16, 4.

ראיתי וג'] Keil: 'I saw the great commotion at Joab's sending the servant of the king and thy servant.' But the position of יואב makes this rendering impossible. In all probability את עבד המלך

is a correction, intended as a substitute for the less courtly *second* person את עבדך. The correction found its way into the text, in a wrong place, by the side of the original reading, and the conjunction ו was added, for the purpose of producing the semblance of a coherent sentence. Read, therefore, ראיתי ההמון הגדול לשלח יואב את עבדך. So We. Kp. Stade, Klo.—For מה, cf. Pr. 9, 13. I 19, 3.

19, 1. וירגז] Of mental perturbation, usually through anger, but also sometimes through fear (Is. 32, 10. 11: comp. the לב רַגָּז of Dt. 28, 65). Here, not so much definitely in grief, as through the shock which paralysed and unnerved the king.

וכה אמר בלכתו וג׳] The entire narrative is remarkable for both its minuteness and its vividness; but especially so just here. We. (*Einleitung*, 1878, p. 227[1]) calls attention to the graphic בלכתו. Observe in what follows the feeling which David throws into the expression of his sorrow by the addition of the pronoun מי יתן מותי אני תחתיך אבשלום בני בני.

5. לָאַט] Only here: comp. לוּט, הֵלִיט I 21, 10. 1 Ki. 19, 13. Is. 25, 7†. Prob. לָאט should be pointed (We.): cf. p. 132 *note*.

7. כִּי . . . כִּי לֹא] The second כי is resumptive of the first (on I 14, 39).

8. דבר על לב] as Is. 40, 2 al.

9. לפני המלך] The verse should end here. With the following words the scene changes, and a different subject is introduced.

10. ויהי . . . נדון] 'And all the people were *in a state of mutual strife.*' The *Nif.* of דון is not found elsewhere: but such would be its force: comp. נוֹכֵחַ Job 23, 7, and נִשְׁפָּט Pr. 29, 9. ויהי and the ptcp., as explained on I 23, 26.

מעל אבשלום] The people picture David as having fled from Absalom, as from one whom his presence encumbered: cf. מעל in Gen. 13, 9. 11; 25, 6; Ex. 10, 28; Neh. 13, 28 ואבריחהו מעלי.

11. At the end of this verse, LXX expresses the clause which stands now in MT. as *v.* 12[b], viz. ודבר כל ישראל בא אל המלך. Evidently *v.* 11 is its right place; it is required here to explain

[1] = *Die Composition des Hex. und der hist. Bücher des A.T.s* (1889), p. 262.

David's action described in 12ᵃ: on the contrary, as 12ᵇ, it interrupts the close connexion which subsists between 12ᵃ and 13ᵃ. (It is followed in 12ᵇ by the words אל ביתו repeated by error from the middle of the verse: observe, המלך precedes each time.)

14. תִּמְרוּ] See on I 15, 5.

תהיה לפני] היה לפני suggests the idea of being in a person's service: comp. 2 Ki. 5, 2ᵇ; and *ch.* 16, 19 *end.*

17. וירד] viz. from the hill country of Judah to the depression through which the Jordan runs, *v.* 25. Cf. Luke 10, 30.

18. The first four words of this verse, describing who accompanied Shimei, belong to *v.* 17: the rest of *v.* 18 relates to *Ẓiba*, forming with 19ᵃ a sort of parenthesis: the purport of the allusion to Shimei appears in 19ᵇ ff.

וצלחו] Of uncertain meaning. The word does not otherwise occur in a sense appropriate here; elsewhere, it means in *Qal* to *come forcibly* (of a spirit, I 10, 6 al.), sometimes (though the *Hif.* is more common in this sense) *to advance unchecked*, to prosper (ψ. 45, 5. Is. 53, 10 al.). Here, the rendering in closest accordance with the general meaning of the root is *to rush down to, dash into* (comp. LXX *κατεύθυναν came straight down to:* Vulg. *irrumpentes* Jordanem). The word excites suspicion: but if correct, it must be intended to indicate the zeal with which Ẓiba and his men exerted themselves to reach the Jordan in time to conduct the king across[1]. The first four words of *v.* 18 being joined to *v.* 17, וציבא וג׳ is left without a predicate: and as the pred. introduced by *simple* ו is barely defensible (2 Ki. 11, 1 Kt.: *Tenses*, § 129), it is better to suppose the ו to have arisen by dittography from אתו, and to read simply צלחו. Render, therefore, 'And Ẓiba etc. *sped down* to Jordan before the king, and *crossed over the ford* (see on *v.* 19) in order to bring the king's household over,' etc.

19. ועברה העברה] 'And the ferry-boat[2] *kept passing over*,' i. e. (?)

[1] In Arab. צלח is *recte se habuit:* in Aram. *to cleave* (I 6, 14 Targ. Pesh.; ψ. 136, 13 Targ.); whence Ges. (after Abu 'lWalid) *fiderunt transeundo* (RV. went through). But such a sense would be isolated in Heb., and imply a rather violent metaphor.

[2] *Had gone over* (Keil) would have been והעברה עברה.

crossed to and fro. But העברה is not found elsewhere with the meaning *ferry-boat;* and probably we should restore with We. (after LXX) וַיַּעַבְרוּ העברה 'and they crossed over the ford (15, 28) in order to bring the king's household over, and to do what he thought good.' The words will then describe the purpose with which Ẓiba and his attendants, *v.* 18[b], came down to the Jordan.—On לעביר, see on I 2, 28.

בעברו בירדן] = 'as he was *about to* pass over Jordan' (so RV. *marg.*): cf. on I 18, 19. It is plain from *vv.* 34, 39 (Kimham *shall* pass over with me), 40 that David did not cross until *after* the conversation with Shimei.

23. היום יומת איש בישראל] Comp. Saul's reply, I 11, 13 לא יומת איש ביום הזה.

25. עשה] as Dt. 21, 12[b].

למן־היום לכת המלך] 'from the day, the going of the king,' לכת being in apposition with היום. An unusual construction: but another instance, exactly similar, occurs Ex. 9, 18. On היום אשר בא, see on I 24, 5.

26. כי בא ירושלם] 'when Jerusalem—i. e. the inhabitants of Jerusalem—came,' etc.: comp. I 6, 13 ובית־שמש קוצרים. Nevertheless, the construction is unusual: and *Jerusalem* in the sense of the people of Jerusalem is not quite parallel to *Judah* for the people of Judah in *v.* 16: moreover, the sequel ויאמר לו almost requires that 26[a] should contain some statement about *Mephibosheth:* after it has just been stated (25[a]) that Mephibosheth expressly came down to meet David, we do not expect to be told that the king addressed him, as it were accidentally, when the Jerusalemites arrived *en masse* to greet him. Hence it is better to read מִירוּשָׁלַם 'when he came from Jerusalem . . .'

27. כי אמר עבדך אחבשה לי] LXX, Pesh. Vulg. כי אמר עבדך לו חָבְשָׁה־לִּי. The text might express merely what Mephibosheth *thought:* the reading of the versions makes it clear that the command was actually given to Ẓiba, and affords a more substantial ground for וירגל בעבדך in *v.* 28.

29. ומה . . . צדקה] See on I 26, 18.

30. תדבר . . . דבריך] with a touch of contempt: otherwise, of course, in the *first* person, Gen. 24, 33.

אמרתי] I have said (viz. this moment) = *I say:* this is my decision.

32. הירדן] *to* Jordan (see *v.* 37).

לשלחו] to *escort* him (προπέμπειν), as Gen. 12, 20. 18, 16 al.

את־בירדן] A mixture of two readings את־הירדן (as *vv.* 37, 40) and בירדן (*v.* 19). Probably the less common ב is original. The Kt. is destitute of all philological analogy, and, in fact, meaningless. את־בירדן cannot express '*alveum Jordanis*,' as Ges. strangely thought (*Thes.* 169): and if the narrator had wished to convey the idea τὸ ἐν τῷ Ἰορδάνῃ—though that would here have had no meaning—he would have written את אשר בירדן. Keil's explanation (derived from Bö.) is totally inconsistent with Hebrew usage.

33. בשיבתו] Probably an error for בְּשִׁבְתּוֹ. שִׁיבָה is a very irregular and doubtful form from ישב; and the י may have been introduced accidentally into the word through the influence of שיבה in *v.* 34 (We.). On גדול, see on I 25, 2.

34. אתך] LXX אֶת־שִׁיבָתְךָ: see Ruth 4, 15.

36. אל]=על: see 15, 33; and cf. 8, 7.

37. כמעט וג׳] *with the like of a little* (=*just*) would, etc.

39. תבחר עלי] choose (and lay) upon me: cf. Gen. 30, 28 נקבה שכרך עלי; 34, 12 הרבו עלי מאד מהר ומתן.

41. ויעבירו] Kt. וַיַּעֲבִירוּ (as I 14, 19); Qri הֶעֱבִירוּ: LXX עὸ were *passing on with* . . . 'The meaning must be that all Judah and a part of Israel escorted the king from Gilgal to Jerusalem 20, 2. This is expressed *clearly* by the reading of LXX, by that of MT. it is expressed very indistinctly, if at all' (We.).

43. אלי] Cf. *v.* 44, and on I 5, 10.

תאכל וג׳] i. e. have we obtained any advantage from our tribal connexion with David? A side-glance at the Benjaminites, who, it may be inferred from I 22, 7, had been benefited by their connexion with Saul (Th. from Michaelis).

אם נשאת נשא לנו] 'or has anything been carried away by us?' (Th. Keil). Such at least appears to be the meaning intended:

but it is very difficult to account for the form נִשֹּׂאת grammatically. Ew. § 240d treats it as an inf. abs. *Nif.* from נשא with the feminine ending ת, formed on the analogy of the inf. abs. in ת which occurs occasionally with verbs ל״ה (on 6, 20). Such a form, however, unusual even in verbs ל״ה, is unparalleled in verbs ל״א; and the *ṣere* moreover would on this theory be inexplicable (König, pp. 632–4). König, following Ol. p. 598, regards the form as a fem. ptcp. (as it no doubt is, Zech. 5, 7. 1 Ch. 14, 2: cf. נִפְלֵאת Dt. 30, 11): but a fem. ptcp. is not here admissible syntactically—even if treated as a subst. (with נִשָּׂא as a *Pi'el*), the sense obtained would be questionable in itself, and the clause would balance האכל אכלנו very imperfectly. There seems to be no alternative but to treat נשאת as an error for נִשָּׂא, which would be the normal inf. abs. *Nif.*: the two clauses will then balance one another properly; and as נָשָׂא may mean to *carry off*, *take away*, with the passive the meaning of the whole will be 'Or has there been aught carried away—gained—by us[1]?'

44. ידות] Metaph. (note the *fem.* pl.)=*parts*: so Gen. 43, 34.

וגם בדוד אני ממך] 'and also in David I am (more) than thou.' וגם, however, points to something *additional*; whereas the sentence as thus understood adds nothing to what has been just said עשר ידות לי במלך: for it is evidently impossible to draw a distinction between המלך and דוד, as though 'David' expressed or meant more than 'the king.' LXX καὶ πρωτότοκος ἐγὼ ἢ σύ[2], i. e. בְּכוֹר for בדוד 'and I am also *the firstborn* rather than thou:' see 1 Ch. 5, 2. So Th. Ew. We. Stade, Klo. It is not true that בכור מן is 'a phrase incompatible with the meaning of בכור' (Keil); for it does not imply that Judah was in some measure a firstborn: מן may be

[1] AV. RV. 'Or hath he given us any gift?' *conceal* the difficulty of the clause: נִשָּׂא nowhere means *gave*, nor נשאת *gift!* נשא is rendered *furnished* in 1 Ki. 9, 11: but the construction there is altogether different: נשא את שלמה בעצי ארזים lit. *lifted up*, *supported*, *assisted* Solomon with cedar-trees; so Ezr. 1, 4 al. ינשאוהו אנשי מקומו בכסף let the men of his place *assist* him with silver.

[2] The following words καί γε ἐν τῷ Δαυειδ εἰμι ὑπὲρ σὲ are a doublet representing the existing MT.

used to express the idea of *rather than, and not:* ψ. 52, 5 אהבת רע מטוב; Hab. 2, 16 שבעת קלון מכבוד thou art filled with disgrace *rather than* glory.

20, 3. אלמְנוּת חַיּוּת] '(*in*) *widowhood of livingness*'—the English is not more singular than the Hebrew. The punctuation can hardly express the sense intended by the writer. The application of the adverbial accus., which it implies, is unusually harsh; and the idea which the entire expression is supposed to convey is difficult, if not impossible, to seize[1]. We. would point אַלְמְנוּת חַיּוֹת, supposing that being treated as widows, although their husband was alive, they are called by a figure of speech, not without parallels in other languages, 'living widows' (so LXX χῆραι ζῶσαι).

5. ויחר] Qri וַיּוֹחַר, which may be either *Qal* (so Ol. § 241c: cf. וַתֹּחֶז *v.* 9 from אחז) from אָחַר[2], or *Hif.* lit. *shewed, exhibited* delay (so Ges. *Lg.* p. 377; Stade, § 498c; König, p. 397[3]). How the Kt. is to be vocalized is uncertain. Ol. suggests ('perhaps') וַיֵּחַר (for וַיֵּאָחַר), which is accepted by Stade, § 112c (and adopted by him in preference to the Qri). We have indeed תֵּזְלִי for תֵּאָזְלִי Jer. 2, 36, וַיִּתֵּא for וַיֵּאָתֵא Dt. 33, 21, and a few similar cases: but the *yod*—וַיֵּחַר for וַיֵּחַר = וַיֵּאָחַר—would be without parallel. On the whole, it seems best with König to suppose י an error for ו, and to acquiesce in the correction of the Qri. In any case, there is no need to postulate a verb יָחַר = אָחַר, and to punctuate with Mühlau-Volck as a *Pi'el* וַיְיַחֵר.

6. אבישי] Pesh. יוֹאָב rightly: otherwise, as *v.* 7 speaks only of the *men* of Joab, the mention of Joab in *v.* 8 is unprepared.

פן מצא] 'lest he *have found* . . . :' cf. 2 Ki. 2, 16, and *Tenses*, § 41 *Obs.* But the following והציל (perf. with *waw* conv., which regularly follows פן with the *impf.*, e. g. 12, 28. Ex. 34, 15 f.) suggests that here מצא may be simply a clerical error for ימצא. In 2 Ki. 2, 16 the past tense is defended by the following וַיַּשְׁלִיכֻהוּ.

[1] AV. *living in widowhood* yields an excellent sense; but unfortunately is neither a rendering, nor a legitimate paraphrase, of the Hebrew.

[2] This is indeed וָאָחַר in Gen. 32, 5, but both וָאוֹהַב and אֹהַב occur from אָהַב.

[3] In Aram. the *Afel* אוּחַר, ܐܘܚܪ is in use, which might support this view.

והציל עינינו] LXX καὶ σκεδάσει τοὺς ὀφθαλμοὺς ἡμῶν: Pesh. ܘܢܦܨܘܢ and pluck (*lit.* dig) out our eyes: Targ. (paraphrasing) ויעיק לנא and distress us: Vulg. et effugiat nos. Ewald, *Hist.* iii. 262 (E. T. 193), Keil, We. follow LXX, treating הציל as a denom. from צֵל 'and *cast a shadow* (or *cloud*) *over* our eye,' metaph. for 'occasion us anxiety.' For the *eye,* as the organ in which the Hebrew saw changes of emotion, or mental states, expressed, comp. I 14, 27. ψ. 6, 8. 88, 10. Job 11, 20. 17, 7 etc. In this case, however, הֲצֵל should be read, not הִצִּיל. AV. *escape us*, with marg. 'Heb. *deliver himself from our eyes:*' but this supplies more than is legitimate, neither *himself* nor *from* being expressed—or even implied—in the Hebrew! Ges. by a preferable method arrives at a similar sense: 'Singulare est הציל עין מ׳ auferre oculum alicuius, i. e. eum fallere, subtrahere se oculis eius:' RV. 'and escape out of our sight' was no doubt reached similarly. Bö. Th., in agreement virtually with Pesh., 'and *tear away* our eye,' i. e. harm us irretrievably. It is true that הציל has usually the sense of tearing away so as to *rescue;* but the more primitive sense of the root *extraxit, evellit* (see Ges.: نَصَلَ *exemit, eduxit* rem, v. c. festucam ex oculo, dentem) is seen in passages such as Gen. 31, 9. 16 or Amos 3, 12 or in the *Hithp.* Ex. 33, 6 *to tear* or *strip off* oneself; and it is possible that it may have remained in use in this particular phrase, though this is the only example of its occurrence. With עין as object, some word might indeed have been expected, expressing more distinctly the idea of tearing or plucking out: but though it is impossible to dogmatise on the meaning of the phrase, this is perhaps, on the whole, the explanation least open to objection. The explanation of Ges. labours under the disadvantage of giving to הציל a *metaphorical* sense in no apparent connexion with the ordinary usage of the word (to take away for the purpose of *rescuing*). Ewald's explanation is clever: but *to cast a shade* over the eye is not quite the same as *to cloud* it.

7. אנשי יואב] LXX אבישי ואנשי יואב rightly.

8. הם עם . . . ועמשא בא] exactly as Jud. 19, 11; cf. on I 9, 5.

ויואב וג׳] 'and Joab was girt with his garment (Lev. 6, 3), his

clothing, and upon it was the girdle of a sword fastened (i. e. the sword) upon his loins in its sheath.' The sentence is involved and obscure: though the fact is effectively concealed in the free rendering of RV. מדו לבושו is a strange combination; and *warrior's dress*, the sense that seems to be required, is elsewhere expressed by the punctuation מַדָּו (מַדָּיו), I 4, 12. 17, 38. 39. 18, 4. Jud. 3, 16: whether however מִדּוֹ or מַדָּו be read, לבש not חגר would be the verb naturally used with it: חָגוֹר also (the *fem.* מצמדת referring only to the *sword*) appears to be superfluous. The text is in some disorder. The most plausible restoration is that of Klo., who supposes a word to have fallen out: ויואב חֶרֶב בְּיָדוֹ מִתַּחַת לבושו ועליו חָגוֹר חרב מצמדת וג׳ 'and as for Joab a sword was in his hand underneath his warrior's dress (cf. Jud. 3, 16), and upon it (i. e. outside) he was girt with a sword fastened upon' etc. The words will then mention the fact that Joab held a sword concealed in his (left) hand, which indeed seems required by the sequel (*v.* 10): the sword girt outside was the one which fell just afterwards to the ground, and so no doubt prevented 'Amasa's suspicions being aroused. The Old Latin, which We. here follows, yields a heavy and encumbered sentence, which can scarcely be original.

והוא יצא ותפל] Read, with LXX, וְהִיא יָצְאָה וַתִּפֹּל and it (the sword) came out, and fell. The text is contrary to idiom. With the emph. הוא, the form of the sentence would be והוא יצא וְהַחֶרֶב נָפְלָה: (see on I 9, 5).

10. נשמר ב׳] reflexively, *guarded himself*: so 2 Ki. 6, 10.

ולא שנה לו] I 26, 8.

11. עליו] *over* or *by* him, i. e. by 'Amasa.

מי אשר . . . לדוד אחרי יואב:] in form as Ex. 32, 26: cf. on I 11, 12.

12. ויסב . . . השדה] *into* the field: cf. on 6, 10.

ועמד] ועמד is the pf. with *waw* conv., carrying on (Ges. § 132 Rem. 2), as a frequentative, the ptcp. כל־הבא (=whosoever came) in *past* time, just as it does in *present* time (e. g.) Jer. 21, 9 היוצא וְנָפַל whoso goeth out and falleth to the Chaldaeans, etc. (*Tenses*, § 117).

14. אבלה ובית מעכה] Probably אָבֵלָה בית מעכה 'to Abel *of* Beth-Ma'achah' should be read with Ew. Th. We. Klo. as in *v.* 15.

וכל־הברים] No place or people named הברים is known: and after the mention of Abel and (*or* of) Beth-Ma'achah as the goal of Sheba's movements, the words *and all the Berites,* if treated as coupled to them, yield no intelligible sense. The athnaḥ, then, must be moved back to מעכה. The sense of what follows turns upon the meaning of ויבאו אף אחריו. בא אחרי is not a mere synonym of either הלך אחרי (to *follow*), or רדף אחרי (to *pursue*): it means *to enter after some one* into a place, as Ex. 14, 17 ויבאו אחריהם viz. into the sea (as *vv.* 23. 28, explicitly); I 26, 3 Saul *came in* after him into the wilderness; 2 Ki. 11, 15; 2 Ch. 26, 17; so בא אחר Nu. 25, 8. Hence ויבאו וג' will mean, 'and *went in* after him,' viz. as is required by the context, into Abel of Beth-Ma'achah. This shews that the subject of ויעבר, as well as the object in אחריו, is Sheba; and lends at the same time plausibility to Klo.'s proposal to read, instead of the obscure כל הברים (after LXX καὶ πάντες ἐν Χαρρει), וכל־הַבִּכְרִים *and all the Bichrites* (the following ·ל as I 14, 19)[1]. Sheba is described in *v.* 1 as בן־בכרי; and the meaning of the verse will then be that the members of his family or clan took part with him and *went in after him* into the city in which he had taken refuge[2]. The narrative reverts to Sheba's *pursuers* in *v.* 15.

אף] אף simply=גם (not as=*how much more:* on I 14, 30) is very unusual in plain narrative, being confined chiefly to poetry, and where it occurs in prose having generally some rhetorical force[3]. Here it does not in fact appear to be required, and perhaps arose by error out of the first two letters of אחריו: it is not expressed by LXX.

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[1] Though it does not usually follow the subject *immediately* (Jer. 44, 25).

[2] Most moderns read (after Vulg. omnesque viri electi) וכל־הַבָּחֻרִים *and all the young men* (viz. followed after him [Joab]; or pursued after him [Sheba]): but this seems to be inconsistent with the meaning of בא אחרי.

[3] האף Gen. 18, 13. 23. 24: with a pron. אף אני Gen. 40, 16 and with singular frequency in Lev. 26 (*vv.* 16. 24. 28. 41, and ואף *vv.* 39. 40. 42. 44); אף הם, אף היא Dt. 2, 11. 20, אף הוא 2 Ki. 2, 14: alone, Nu. 16, 14. Dt. 15, 17 and here. These are all the occurrences in prose from Gen. to 2 Kings.

15. וישפכו] alluding to the earth of which the סללה was constructed. So regularly, as 2 Ki. 19, 32. Anglice, 'threw up.'

ותעמד בחל] The ב is difficult. חל is explained to mean the outer and smaller wall surrounding a city, between which and the principal wall there would be a space, consisting, at least partly, of a moat. Perhaps the word may have been understood to include this space (Ges. Keil), a view which would be supported by 1 Ki. 21, 23, if the text there be sound (see 2 Ki. 9, 10). Render, then (with Keil), 'And it (the סללה) stood in the moat.'

משחיתם להפיל החומה] '*were destroying*, to cause the wall to fall,' i. e. were battering it. Cf. Ez. 26, 4 ושחתו חומות צר: the ptcp. here of course implying that the action was only in *process*, and not completed. The expression is, however, a little peculiar; and Ew. Bö. Th. treat the word as a denom. of שחת *pit—were making a pit* to cause the wall to fall, i. e. were *undermining* it (RV. *marg.*). LXX have ἐνοοῦσαν, which may represent מְחַשְּׁבִים Prov. 24, 8 (We.) —'*were devising* to bring the wall down.' Perhaps this is the true reading: it is adopted by Klo.

18–19. דבר ידברו וג׳] 'They were wont to speak aforetime, saying, Let them but enquire at Abel, and so they finished (a matter). I (consist of) the peaceable (and) faithful ones of Israel,' etc.; i. e. Abel was famed from of old for the wisdom of its inhabitants, hence a proverb arose advising people to consult them in any difficult undertaking. In 19ᵃ the woman, in saying אנכי, speaks in the name of the community: hence she uses 1 ps. sg. (as I 5, 10), though the predicate is in the plural (referring to the individual members of it: comp. Gen. 34, 30 ואני מתי מספר). שלמי אמני is a 'suspended' *st. c.*, to be explained on the principle of אשת בעלת אוב I 28, 7 where see note. LXX have ἠρωτημένος ἠρωτήθη ἐν τῇ Ἀβελ καὶ ἐν Δαν εἰ ἐξέλιπον ἃ ἔθεντο οἱ πιστοὶ τοῦ Ἰσραηλ [ἐρῶντες ἐπερωτήσουσιν ἕνα ἐν Ἀβελ καὶ οὕτως, εἰ ἐξέλιπον. ἐγώ εἰμι εἰρηνικὰ τῶν στηριγμάτων Ἰσραηλ], σὺ δὲ ζητεῖς, κ.τ.λ. Here the bracketed words are evidently a correction made to express a text resembling the existing MT. and introduced already into cod. B by the side of the original LXX version, which precedes. The text presupposed

by the original LXX would read as follows:—שאל ישאלו בְּאָבֵל וּבְדָן הֲתַמּוּ אֲשֶׁר שָׂמוּ[1] אֱמוּנֵי יִשְׂרָאֵל 'Let them ask in Abel and in Dan whether that had ever come to an end which the faithful of Israel had established!' which is adopted by Ew. *Hist.* iii. 264 (E. T. 195) and We.; i. e. if one desired to find a place in which old Israelitish institutions were most strictly preserved, he was told to apply to Abel and to Dan: why should Joab seek to destroy a city that was thus true to its hereditary character and nationality?

שָׁאוֹל יִשְׁאָלוּ] The inf. abs. in *Qal*, while the principal verb is in a derived conjugation, as happens occasionally (Ew. § 312b): with Pi'el, as here, Jos. 24, 10[2]; with Hif. I 23, 22. Gen. 46, 4. Is. 31, 5; with Hithpo'lel and Hithpo'el Is. 24, 19; most frequently with Nif., *ch.* 23, 7. Ex. 19, 13. 21, 20. 22. 22, 11. 12. Is. 40, 30. Jer. 10, 5. 34, 3. 49, 12 (contrast 25, 29). Mic. 2, 4. Nah. 3, 13. Zech. 12, 3. Job 6, 2, and with Hof. in the formula מוֹת יוּמַת Ex. 19, 12 (and frequently). But the statement in Ges. § 131. 3b Rem. 2 that the infin. in such cases is 'oftener' in Qal than in the conj. of the principal verb is incorrect: with Pi'el and Hif., the inf. Qal is extremely exceptional, and even with Nif. it does not predominate.

21. הנה . . . משלך] The fut. instans. with a *passive* ptcp.: cf. I 19, 11.—On מעל, here and *v.* 22, see I 28, 15 *foot-note.*

22. ותבוא . . . העם] 'In LXX there is a doublet: *καὶ εἰσῆλθε πρὸς πάντα τὸν λαὸν* and *καὶ ἐλάλησε πρὸς πᾶσαν τὴν πόλιν*, the latter is genuine, and the Hebrew text to which it points (וַתְּדַבֵּר אֶל־כָּל־הָעִיר) is preferable to MT. Cf. the interchange of ותבא and ותאמר 14, 4' (We.).

23. אל] a strong case of אל = על: contrast 23b and 8, 16.

כל־הַצָּבָא ישראל] Of course ישראל cannot be *a genitive* after הצבא: it must therefore be in apposition with it. This appositional construction, however, 'all the host, Israel' is harsh, and, since no relation of *identity* subsists between *the host* and *Israel* (as in 10, 17 between הצבא and הגבורים), unsuitable. Grammar will only admit one of two alternatives: כל־צְבָא ישראל, or simply כל־הצבא (cf. 8, 16).

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[1] We.'s הֲשִׁימוּ is a form not in use.

[2] ברוך might indeed be inf. abs. Pi'el (as רפא); but this is elsewhere בָּרֵךְ.

חכרי] Kt. הַכֶּרִי: Qri assimilates to 8, 16 הַכְּרֵתִי. הַכֶּרִי recurs 2 Ki. 11, 4. 19 (הכרי והרצים), and probably signifies *Carians*. The king's body-guard appears to have consisted of foreigners. The derivation from כור *to dig* (?) is altogether precarious.

24. אורם] LXX Ἀδωνιραμ, as 1 Ki. 4, 6. 5, 28 אדנירם. The form אורם occurs also 1 Ki. 12, 18 where LXX cod. B Ἀραμ, cod. A Ἀδωνιραμ; in the parallel passage 2 Ch. 10, 18 הדרם (LXX Ἀδωνιραμ). The variation is not greater than attaches to many less familiar names, when they occur in parallel texts: see e.g. Nu. 26, or Ezra 2 *passim* (RV. *marg.*). The true name here is probably אדנירם (cf. מלכירם, יורם); הדרם is a *Ḥamathite* name (see on 8, 10).

חמס] The derivation of מס is uncertain, but the meaning is clear. It denotes (*a*) *forced labour*, *task-work*, such as an Eastern monarch is wont to exact from his subjects; (*b*) a body of men engaged in task-work. The מס appears first as an institution in Israel at the end of David's reign: it was more fully organized by Solomon, who needed it for the purpose of carrying on his buildings: Adoniram was the officer who superintended it: how unpopular it was, may be inferred from the fact that the populace, disappointed at Rehoboam's refusal to relax his father's imposts, wreaked their vengeance on Adoniram and stoned him (1 Ki. 12, 18). Phrases used in connexion with it are הֶעֱלָה מס מישראל to bring up (=to levy) a מס out of Israel 1 Ki. 5, 27, cf. 9, 15 הֶעֱלָה לְמַס עֹבֵד to bring up (levy) for the forced service of a labourer, *ib.* 21: היה לְמַס Dt. 20, 11 al. to become (subject) to forced service: היה לְמַס עֹבֵד Gen. 49, 15 to become (subject) to the forced service of a labourer. In Jud. 1, 28. 30. 33. 35 it is applied to denote the state to which certain Canaanites were reduced by their Israelitish conquerors.

26. היארי] i.e. of Jair, a Gileadite family, Nu. 32, 41 al. But Pesh. ܝܝܬܪܝ, whence Th. Klo. would restore הַיִּתְרִי *of Jattir* (in Judah: see I 30, 27. Jos. 15, 48. 21, 14). This *may* be correct: but it is rash to argue in support of it from the assumed identity of 'Ira the כהן לדוד here with 'Ira הַיִּתְרִי (so MT.: but Pesh. הַיִּתְרִי) the *warrior* of 23, 38. (Luc. ὁ Ἰεθερ, i.e. הַיִּתְרִי.)

21—24. *An Appendix to the main narrative of the Book, of miscellaneous contents:* (*a*) **21,** 1–14 *the famine in Israel stopped through the sacrifice of the sons of Saul by the Gibeonites;* (*b*) **21,** 15–22 *exploits against the Philistines;* (*c*) **22** *David's Hymn of Triumph* (= ψ. 18); (*d*) **23,** 1–7 *David's 'Last Words;'* (*e*) **23,** 8–39 *further exploits against the Philistines, and list of David's heroes;* (*f*) **24** *David's census of the people*[1].

(*a*) **21,** 1–14. *Saul's sons sacrificed by the Gibeonites.*

1. ואל בית הדמים] 'and for *his* bloody house' would require imperatively ואל בית הדמים אשר לו: the pron. could not in a case like the present be dispensed with. LXX καὶ ἐπὶ τὸν οἶκον αὐτοῦ ἀδικία διὰ τὸ αὐτὸν θανάτῳ αἱμάτων=ואל־בֵּיתוֹ דָמִים[2] 'upon Saul and *upon his house* (rests) *blood*, because he slew the Gibeonites.' The words in MT. have simply been wrongly divided (cf. *v.* 12; 5, 2): ביתה is the old orthography for ביתו, no doubt once written uniformly in Hebrew (as in Moabitic), but afterwards, except in a few sporadic instances, modernized. See the Introduction, § 2.

3. במה] Cf. Mic. 6, 6 בַּמֶּה אקדם יהוה.—In וברכו, the imper. is used instead of the more normal voluntative, for the purpose of expressing with somewhat greater force the intention of the previous verb: cf. 1 Ki. 1, 12; Ew. § 347[a]; *Tenses*, § 65.

4. Kt. לי] Qri, assimilating to the next clause, לָנוּ. But see on I 5, 10. 30, 22.

ואין־לנו וג'] (against the accents) 'and it is not open to us to put any man to death in Israel.' אין לי, as more frequently in the later language, Ezra 9, 15. 2 Ch. 22, 9 al.: *Tenses*, § 202. 1. Cf. לי (יש) אש *ch.* 14, 19.

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[1] In this Appendix, *a* and *f* in style and manner are closely related, as also *b* and *e*. Further, as the Appendix interrupts the *continuous* narrative *ch.* 9–20. 1 Ki. 1–2 (p. 221 *note*), it may be inferred that it was placed where it now stands *after the separation had been effected between the Books of Samuel and Kings.* Its compiler, presumably, thus lived at a later date than the compiler of the main narrative of Samuel.

[2] ἀδικία αἱμάτων is a paraphrase of דמים: διὰ τὸ αὐτὸν θανάτῳ is a partial doublet to περὶ οὗ ἐθανάτωσεν in the following clause.

מה אתם אמרים אעשה לכם] 'What say (think) ye (that) I should do for you?' So Ew. (§ 336[b]), Keil, כי being (unusually) omitted. The constr. 'What do ye say? I will do it for you'=whatsoever ye say I will do for you (so in effect AV. RV.) yields a better sense: but וְאעשה (which is actually expressed by LXX) would in that case be more in accordance with usage (cf. on I 20, 4). See, however, Jud. 9, 48 מה ראיתם עשיתי מהרו עשו כמני (lit.) What have ye seen (that) I have done? hasten and do like me. (מה must not be treated as if it were equivalent to the late מַה־שֶּׁ *that which.*)

5. נִשְׁמַדְנוּ] 'that we *should* be destroyed' (RV.) is no rendering of a *perfect* tense: '(so that) we have been destroyed' (RV. *marg.*) would require עד אשר to be expressed: moreover דמה לנו does not mean 'devised against us.' Read with Ew. We. האשר דמה לְהַשְׁמִידֵנוּ 'and who meditated *to destroy us* that we should not,' etc. So LXX (one rendering) ὃς παρελογίσατο ἐξολεθρεῦσαι ἡμᾶς. (What follows, viz. ἀφανίσωμεν αὐτόν, merely expresses MT. differently vocalized, viz. נַשְׁמְדָנוּ,—contrary to the sense.) דִּמָּה לִ as Jud. 20, 5.

6. יתן־לנו] Kt. יִתָּן־לנו: Qri יִתֵּן־לנו. Both conjugations are in use: the Hof. is perhaps somewhat more elegant (1 Ki. 2, 21. 2 Ki. 5, 17). The construction as below, *v.* 11.

והוקענום] הוקיע only here, *vv.* 9. 13. Nu. 25, 4 (cf. I 31, 10). The exact sense is uncertain, perhaps *to expose* (LXX here ἐξηλιάζειν, in Nu. παραδειγματίζειν; Pesh. in Nu. ܦܫܩ); according to others *to impale* (Aq. ἀναπηγνύναι, Ges.), or *to crucify* (Targ. here צלב; Vulg. *crucifigere, affigere;* Saad. in Nu. صلب). Symm. *to hang* (κρεμάζειν); Vulg. in Nu. *suspendere:* but it is probable that the word expressed something more than the ordinary תלה. Comp. Dillmann's note on Nu. *l. c.*

בגבעת שאול בחיר י״י] 'The hill (הָהָר) on which according to *v.* 9 the sons of Saul were hung can hardly be any other than the hill *by Gibeon itself.* If however בגבעון (LXX ἐν Γαβαων) is thus to be restored for בגבעת (cf. 5, 25), שאול בחיר י״י falls through of itself. בהר י״י (cf. *v.* 9) became corrupted into בחר י״י (E. Castle *ap.* Then.), and בגבעון בחר י״י was understood in the sense of בגבעת שאול בחיר י״י' (We.). It is thus at least probable that the original reading

was בְּגִבְעֹן בְּהַר יהוה. *Saul* is not elsewhere called בחיר י״י: nor is it anywhere said that בחר בו י״י.

אני אתן] With the pron. expressed, as in a reply a slight emphasis is not unsuitable: cf. *ch.* 3, 13. Jud. 6, 18. 11, 9. 1 Ki. 2, 18[1].

7. שבעת י״י] See I 20, 42. 23, 18. The expression as Ex. 22, 10. 1 Ki. 2, 43.

8. מיכל] a *lapsus calami* for מרב (so Luc., as well as other MSS. of LXX, and Pesh.[2]): see I 18, 19.

9. Kt. שִׁבְעָתִים] 'they fell seven times together,' which is defended by Bö. Keil, and interpreted to mean 'they fell by seven similarly.' But the thought would be expressed most illogically: for though seven men fell together, this is by no means tantamount to *a group of seven falling seven times*, which is what the Hebrew would signify, the subject of ויפלו being the seven men. Read with Qri שִׁבְעָתָם 'and the seven of them fell together:' and cf. שְׁלָשְׁתָּם 'the three of them' Nu. 12, 4 al.; אַרְבַּעְתָּם 'the four of them' Ez. 1, 8 al.

בראשנים] so already LXX ἐν πρώτοις, but הראשנים is what would be expected. No doubt the ב is a *lapsus calami*. On the sing. נתך, see on I 1, 2.

11. ויגד . . . את] So Gen. 27, 42. See Ges. § 143, 1[a]; Ew. § 295[b]; and the *Journal of Philology*, xi. 227–229.

12. תלום] Kt. תָּלוּם the regular form: Qri תָּלְאוּם, as though from תָּלָא: Ew. § 252[a]; Ges. § 75 Rem. 22; König, pp. 539, 544: cf. תְּלוּאִים Dt. 28, 66. Hos. 11, 7.

שָׁם הפלשתים Kt.] שָׁמָּה פלשתים Qri. פלשתים occurs much more frequently than הפלשתים: but the latter is found (e.g. I 4, 7. 7, 13).

13. ויאספו] In the same connexion, Jer. 8, 2. 25, 33 al.

14. בנו] add with LXX וְאֶת־עַצְמוֹת הַמּוּקָעִים.

(*b*) 15–22. *Exploits against the Philistines.*

15 f. 'From *vv.* 18, 19 [ותהי עוד המלחמה בגב] it is probable

[1] *Tenses*, § 160 *foot-note*.

[2] ܡܪܒ which, however, stands regularly in Pesh. for מרב.

that *v.* 15 also speaks of a battle in Gob: observe in those two verses the article הַמִּלְחָמָה, which is absent, so soon as the scene changes, in *v.* 20. No one, now, would read the words וישבו בנב *v.* 16, regarded by themselves, otherwise than as וַיֵּשְׁבוּ בְנֹב; and it will be conceded that נב and נב may be readily interchanged with one another. As, however, a notice of the place at which the contest occurred is here required, the reading וישבו בנב is in fact the correct one; the words are misplaced, and stood originally after עמו *v.* 15. By their removal ויעף דוד אשר בילידי וג׳ stand in juxtaposition: in ויעף דוד is concealed the name of the Philistine, and perhaps a verb as well, such as ויקם, of which ויאמר 16b would be the sequel. It is no loss to be rid of the name *Yishbo-benob*, and of the statement that David *grew wearied;* and, as has been remarked, the scene of the battle can least of all at the beginning remain unmentioned' (We.).

16. בילידי הרפה] So *v.* 18 (in 1 Ch. 20, 4 מילידי הרפאים). הָרָפָה, not of an individual, but (as the parallel in Ch. also shews) collectively, of the race: so *vv.* 20. 22. The sing. is found only in this context. The pl. רפאים occurs in the names of certain parts of Palestine reputed to have been the abode of a pre-historic giant population: Dt. 2, 11. 20. 3, 13; 3, 11 ('Og מיתר הרפאים: so in the Deuteronomizing sections of Joshua, Jos. 12, 4. 13, 12); Jos. 15, 8 al. the עמק רפאים near Jerusalem; 17, 15; Gen. 14, 5. 15, 20.—With the unusual ילידי cf. the ילידי הענק Nu. 13, 22. 28. Jos. 15, 14.

משקל נחשת] Read שְׁקֶל נחשת. (AV. RV. are obliged to supply *shekels* in italics!)

חדשה] 'a new . . .:' either a subst. with which חדשה would agree has dropped out, or, which is more probable, חדשה is a corruption of the name of some rare weapon, which the Philistine wore. LXX *κορύνην a club.*

17. את־נר ישראל] The burning lamp being a figure of the continued prosperity of an individual (ψ. 18, 29. Pr. 13, 9. Job 18, 6) or family (cf. the נֵר promised to the house of David, 1 Ki. 11, 36. 15, 4. 2 Ki. 8, 19=2 Ch. 21, 7†).

18–22 = 1 Ch. 20, 4–8.

18. סף] In 1 Ch. 20, 4 סגי. On the varying terminations of one and the same pr. n. in parallel texts, comp. p. 3, and Wellh. *De Gentibus*, etc. (cited *ib.*), pp. 37–39.

19] ויך אלחנן בן יערי ארגים בית הלחמי את גלית הגתי.

Ch. ויך אלחנן בן יעור[1] את לחמי אחי גלית הגתי.

It is evident that ארגים has found its way into the text here by accident from the line below, though the error must be older than LXX[2]. But what of the other variants? Is בית הלחמי את the original reading, and את לחמי אחי a corruption of this, or correction made for the purpose of harmonizing with I 17 (where it is *David* who slays Goliath), or is את לחמי אחי the original text, and בית הלחמי את a corruption? When the character of the two alternative readings is considered, it is difficult to resist the conclusion that the former is the more probable. It is scarcely credible that a scribe having before him a text identical with that of Ch., even supposing that some letters in it had become obliterated or obscure, could, with the knowledge of I 17 that he must have possessed, have so altered or emended it as to make it state that 'Elḥanan the son of Ya'ir *the Beth-leḥemite* slew Goliath of Gath!' It is not merely the case of a word אחי 'brother of' having *dropped out* of the original text (which could readily be imagined), which the latter supposition involves, but the *substitution* of את for אחי, and the still more remarkable one of בית־הלחמי 'the Beth-leḥemite' for את־לחמי 'Laḥmi.' On the other hand, a motive for the correction of the text of Samuel by the Chronicler—or even by a copyist of the Chronicles—is obvious. So even Bertheau (on Ch.), as well as Ewald (*Hist.* iii. 70), Thenius, Wellh. (*Hist. of Israel*, p. 266), Kuenen (*Onderzoek*, §§ 21. 10; 23. 4)[3]. Upon the historical ques-

[1] Qri יעיר as LXX, Pesh. (Jerome 'filius *saltus*,' i. e. יער, without the *plena scriptio*).

[2] Or, at least, than Codd. BA (Ἀριωργειμ). Some twenty others, however, have Ἀρωρι; and Lucian reads καὶ ἐπάταξεν Ἑλλαναν υἱὸς Ιαδδειν υἱοῦ τοῦ Ελεμ τὸν Γολιαθ.

[3] Grätz (*Gesch.* i. 427) would explain the divergent readings by assuming as the original text ויך אלחנן בן יעיר בית הלחמי את לחמי אחי גלית הגתי.

tion involved, if the reading of Samuel be accepted as original, this is not the place to enter.

20 Kt. מדין] i.e. probably מְדִין *vir mensurarum:* cf. אנשי מִדּוֹת Nu. 13, 32: the ן of the pl. might be defended by צדנין 1 Ki. 11, 33. This ן, however, is rare, and chiefly late (Ew. § 177[a]); and the *masc.* form of the pl. does not occur elsewhere. Qri מָדוֹן, so read already by LXX (*καὶ ἦν ἀνὴρ Μαδων*), but of uncertain signification. It is best to read מְדָה with Ch.; cf. אנשי מִדָּה Is. 45, 14.—Observe that here מלחמה, unlike *vv.* 18. 19, is without the art., in agreement with the fresh scene of battle גת (We.).

מספר] adv. accus. '*in* number:' cf. on I 6, 4.

להרפה] So *v.* 22, and in 2 Ch. (להרפא). The unusual retention of the art. after the prep.[1] may arise from הרפה being treated as a proper name.

21[a]. ויחרף] Cf. I 17, 25, of Goliath.

21[b] Kt. שמעי] So LXX (*Σεμεεί*): Qri שִׁמְעָא in closer agreement with שִׁמְעָה 13, 3; שִׁמָּה I 16, 9.

22. ילדו . . . את] Ew. § 277[d] compares Jud. 20, 44. 46. Ez. 14, 22. Jer. 45, 4: את having nearly, as it seems, the force of *as regards* (*as regards* these four, they were, etc.), and being used sometimes 'in the transition to something new,' sometimes, as here, 'in the brief repetition of a thought.' Keil's explanation of את is quite out of the question.

(*c*) 22. *David's Hymn of Triumph.*

This recurs (with textual variations) as ψ. 18, and has been so adequately dealt with in Commentaries on the Psalms accessible to the English student (especially those of Delitzsch[2], the Dean of Peterborough, and Prof. Cheyne), that a fresh series of explanatory notes does not appear to the writer to be required.

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[1] Elsewhere (except in כהיום) rare, and mostly late: *ch.* 16, 2 Kt. (the ל an error); I 13, 21 ולהקרדמות (also probably an error: notice the following ולה'); 2 Ki. 7, 12 Kt.; Ez. 40, 25; 47, 22; ψ. 36, 6; Qoh. 8, 1; Neh. 9, 19; 12, 38; 2 Ch. 10, 7; 25, 10; 29, 27 being all the examples that occur.

[2] Translated from the fourth German edition by Rev. D. Eaton (London, 1887–9).

(*d*) **23, 1–7.** *David's 'Last Words.'*

1. נאם] The genitive which follows is usually יהוה (occasionally a synonym, as הארון Is. 1, 24. 19, 4): except here, נאם is joined with the name of a human speaker only Nu. 24, 3. 15 (with הגבר in the parallel clause, as here). 4. 16 (of Balaam). Pr. 30, 1 (הגבר): ψ. 36, 2 the gen. is פשע personified.

הָקֵם] The tone is thrown back from the ultima on account of the tone-syllable immediately following. Whether, however, the anomalous duplication of the ק (found in most editions) is correct, is doubtful: for the retrocession of the tone takes place, as a rule, only when the penultima is an *open* syllable (Ges. § 29. 3: Del. on Is. 1, 2). See Ol. § 259[b]; Stade, § 394[b]; König, p. 475 (who thinks the duplication defensible on the ground that the retrocession of tone may take place where there is, at least, a *virtual* duplication: as Lev. 5, 22 וְכִחֵשׁ בָּהּ).

על] על is here a substantive (as in מֵעָל Gen. 27, 39 al.), construed in the accus. after הקם 'raised up *on high*,' as Hos. 7, 16 ישובו לא על they return, (but) not *up*wards; 11, 7 יקראֻהו אל־על they call it *up*wards.—On נעים זמרות ישראל, see on *ch.* 8, 10.

2. דבר בי] דבר ב׳ is used similarly, of God (never of men[1]) speaking with a person, Nu. 12, 2. 6. 8[a]. 1 Ki. 22, 28. Hos. 1, 2[a]. Hab. 2, 1; and in the phrase המלאך הַדֹּבֵר בי Zech. 1, 9. 13. 2, 2. 7. 4, 1. 4. 5. 5, 5. 10. 6, 4. The usual expression, even when the subject is God, is דבר אל (e.g. Ex. 33, 11. Nu. 12, 4. Hos. 1, 2[b])[2]; and it is a question what is the exact force of דבר ב׳. In some of the passages the meaning *in* or *through*[3] would be admissible; but these will not suit the phrase in Zech. Ew. (§ 217[f]) understood the phrase on the analogy of שחק ב׳ to play *with*, עבד ב׳ to labour *with* (=to use as a labourer, Ex. 1, 14 al.), in the sense of *to speak with*, but with the collateral idea of a superior speaking *with* an inferior as his minister (so Nowack on Hos. *l. c.*: cf. C. H. H. Wright

[1] Except in other senses, as *against*, *about* (I 19, 3; 25, 39).
[2] Or sometimes דבר את, as Gen. 17, 3. 22. 23. Ex. 25, 22. Ez. 2, 1. 3, 22. 24.
[3] Though this would be more properly ביד: Is. 20, 2. Hos. 12, 11[b] al.

on Zech. 1, 9). Others regard the ב' as having the force of a strengthened *to* (cf. ראה ב', הביט ב' to look *at:* שמע ב')[1]: others, again, suppose it to express the idea of speaking *into* a person (*hinein*reden)[2]. On the whole, the explanation of Ewald appears to be the most probable. But, however it be explained, the phrase certainly appears to imply closer and more intimate converse than the ordinary דבר אל.

ומלתו] מלה is properly an Aramaic word, in Heb. used only in poetry, ψ. 19, 5. 139, 4. Pr. 23, 9 and thirty-four times in Job.

3. צור ישראל] Is. 30, 29: cf. *ch.* 22, 3. 32. 47; Dt. 32, 4. 15. 18. 31. 37.

מושל וג'] 'When one ruleth over men, as a just one,
When one ruleth (in) the fear of God,
(*v.* 4) Then is it as the light,' etc.

מושל is a ptcp. absolute; cf. on I 2, 13; and Jud. 7, 17. 9, 33 (*Tenses*, §§ 126; 135. 6): for ו, marking the pred., comp. Job 4, 6 (Delitzsch); Pr. 10, 25; *ch.* 15, 34 (*Tenses*, § 125 *Obs.*). The accents must be disregarded: the chief break in clause *b* should be at צדיק.

4. וכאור בקר] LXX καὶ ἐν Θεοῦ φῶτι, which is adopted by Th. We. and Stade (*Gesch.* i. 297): 'Then is it as the light of God (of Jehovah, We.), in the morning when the sun ariseth,' etc. But אור and בקר are often conjoined in Heb.; and it is doubtful if the addition is an improvement.

לא עבות] לא and בלי in poetry, and אין in prose as well, are construed with a following subst. as a circumstantial clause, in which case they become equivalent to the English *without:* Ex. 21, 11 ויצאה חנם אין כסף she shall go out free, *without* money; Job 24, 10 naked, they walk up and down בלי לבוש *without covering;* 12, 24 בתהו לא דרך=in a *pathless* waste (*Tenses*, § 164).

מנגה ממטר וג'] 'Through brightness after rain the tender grass (springeth) out of the earth.' The beneficent operation of a just and gracious rule is compared to the influence of the sun, on a

[1] König, *Offenbarungsbegriff des A. T.'s*, ii. (1882), p. 179.
[2] Riehm, *Die Messianische Weissagung*, ed. 2 (1885), p. 31.

cloudless morning after rain, in refreshing and invigorating the growing verdure of the earth. The style is unusually condensed: דֶּשֶׁא אֶרֶץ (Joel 2, 22) for דשא מארץ would lighten the construction of the clause. נגה of a brightly shining light, as Is. 62, 1. Pr. 4, 18. מן of the cause, as Job 4, 9; 14, 9 מֵרִיחַ מַיִם יַפְרִחַ: above, on 7, 29.

5. 'For is not my house thus with God?
For he hath appointed for me an everlasting covenant,
Set forth in all things and secured.
For all my salvation, and all (my) pleasure,
Will he not cause it to spring forth?'

כן points backwards to the description in *v.* 3b–4. In כי לא וגו׳ the question is indicated by the tone (on I 11, 12: Ew. § 324a). ברית עולם is an allusion to 7, 12–16. ערוכה בכל ושמרה is an expression borrowed probably from legal terminology, and intended to describe the ברית as one of which the terms are fully and duly set forth (comp. the forensic use of ערך in Job 13, 18 al. *to state in order* or *set forth* pleadings), and which is secured by proper precautions against surreptitious alteration or injury. With חפץ the suffix of the preceding ישעי must be understood, though, as such an ellipse is very unusual—Ex. 15, 2 (Ew. § 339b; *Tenses*, § 181 *n.*) being in fact the only parallel—ישעי ought in all probability to be restored. צמח is used figuratively: comp. II Isaiah 45, 8. 58, 8. 61, 11b. *For* in *v.* 5a is explicative, introducing an example of the general truth expressed in *v.* 3b–4: the blessings of a righteous rule, described in general terms in *v.* 3b–4, David in *v.* 5 anticipates in particular for his own dynasty, on the ground of the covenant established with him by Jehovah, and of his assurance that the welfare which he desires himself for his house and people will be promoted by God. ישע, like ישועה as used by the prophets and psalmists (comp. on I 14, 45), denotes *welfare*, spiritual and material combined.

6. 'But worthlessness,—as thorns thrust away are all of them:
For not with hand do men take them.'

בליעל is a *cas. pendens* (as Is. 32, 7 וכלי כליו רעים, ψ. 89, 3 and often: *Tenses*, § 197. 2), and the suff. in כלהם refers to the *persons*

in whom the בליעל is conceived implicitly to inhere. The form כֻּלָּהֶם is to be explained on the analogy of שִׁרְפָּתָם, וְנִבְלָתָם, etc. (Stade, §§ 350ᵃ. 3; 107ᵇ. 1): this uncontracted form of the suffix of 3 pl. does not occur elsewhere with substantives in MT. (except in the *fem.*: כֻּלָּהֶנָּה 1 Ki. 7, 37; בְּתוֹכְהֶנָּה: Ez. 16, 53), but it must be assumed in Jer. 15, 10 [see p. xxx]; cf. מִגְּהֶם once, Job 11, 20, for מֵהֶם, also אִתָּהֶם (5 times), עִמָּהֶם often, both in and out of pause [the sign † in Stade, § 350ᵃ. 4; 377ᵇ is an oversight], לָהֶם always. מֻנָּד is the passive either of הֵנִד *to chase away* (Job 18, 18 וּמִתֵּבֵל יְנִידֻהוּ: 20, 8 וְיִדַּד כַּחֲזִיוֹן לַיְלָה), or of הֵנִיד *to put to flight* (ψ. 36, 12 וְיַד רְשָׁעִים אַל תְּנִדֵנִי: 2 Ki. 21, 8 לְהַנִיד רֶגֶל יִשְׂרָאֵל מִן הָאֲדָמָה). But the word excites suspicion: for it is not one that would naturally be applied to *thorns*. For ביד see on I 26, 23. The subj. of יִקָּחוּ is, of course, הַלּוֹקְחִים (on I 16, 4).

7. 'But the man (who) touches them arms himself with iron and
a spear's shaft:
And with fire are they burned [on the spot].'

יִמָּלֵא, on the analogy of מִלֵּא יָדוֹ בַּקֶּשֶׁת 2 Ki. 9, 24, lit. *fills himself*, viz. in so far as the hand using the weapon is concerned. בַּשֶּׁבֶת: lit. *in the sitting*, which is interpreted to mean 'in (their) place,' or 'on the spot.' But the expression is a very singular one; and the supposed meaning is destitute of analogy, תַּחְתָּם being the idiomatic word for expressing it (Job 40, 12 הָדֹךְ רְשָׁעִים תַּחְתָּם: cf. Is. 25, 10). Nor is *cessation, annihilation* (from שֶׁבֶת), proposed by Delitzsch on Pr. 20, 3, a more probable rendering. The word is in fact otiose after וּבָאֵשׁ שָׂרוֹף יִשָּׂרְפוּ; and, it can hardly be doubted, has arisen in the text by error from בשבת in the line below.—In *vv.* 6–7 the poet contrasts the fate of the wicked, whom men spurn and extirpate by force, with the love and honour awarded by his people to the righteous ruler described in *vv.* 3–4. On this poem, comp. Ewald, *Die Dichter des Alten Bundes*, i. 1 (1866), pp. 143–145; Orelli, *Old Testament Prophecy*, § 20. The central idea is the prophetic thought, expressed by David in the near prospect of death, that if his successors upon the throne are

guided by righteous principles of government, his dynasty ('house,' as 7, 16), under the blessing of God, will be established and prosper. This thought is developed in the three strophes (*vv.* 3[b]–4, 5, 6–7) which form the body of the poem. Observe the finished parallelism of the exordium (*vv.* 1–3[a], forming a strophe of eight lines).

(*e*) **23,** 8–39. *Further exploits against the Philistines* (comp. **21,** 15–22), *and list of David's heroes.*

23, 8–39 = 1 Ch. 11, 11–41[a]: twelve of the names recur also in 1 Ch. 27, 2–15, as those of the captains of the twelve divisions of David's army.

Here are the three lists, as they stand in MT.,—the names in several instances vary, nor is it always possible to determine which form is original, or whether both may not be corrupt:—

2 Sam. 23.	1 Ch. 11.	1 Ch. 27.
8. ישב בשבת תחכמני	11. ישבעם בן חכמוני	2. ישבעם בן זבדיאל
9. אלעזר בן דדי בן אחחי	12. אלעזר בן דודו האחוחי	4. דודי האחוחי
11. שמה בן אגא הררי		
18. אבישי אחי יואב	20. אבשי אחי יואב	
20. בניהו בן יהוידע	22. בניה בן יהוידע	5. בניהו בן יהוידע
24. עשהאל אחי יואב	26. עשהאל אחי יואב	7. עשהאל אחי יואב
אלחנן בן דודו	אלחנן בן דודו	
25. שמה החרדי	27. שַׁמּוֹת ההרורי	8. שמות היזרח
אליקא החרדי		
26. חלץ הפלטי	חלץ הפלוני	10. חלץ הפלוני
עירא בן עקש התקעי	28. עירא בן עקש התקוני	9. עירא בן עקש התקוני
27. אביעזר הענתתי	אביעזר הענתותי	12. אביעזר הענתותי
מבני החֻשתי	29. סבכי החֻשתי	11. סבכי החֻשתי לַזַּרְחִי
28. צלמון האחחי	עילי האחוחי	
מהרי הנטפתי	30. מהרי הנטופתי	13. מהרי הנטופתי לַזַּרְחִי
29. חלב בן בענה הנטפתי	חלד בן בענה הנטופתי	15. חלדי הנטופתי לעתניאל
אִתַּי בן ריבי	31. איתי בן ריבי	
30[a]. בניהו פרעתני	בניה הפרעתני	14. בניה הפרעתוני

	2 Sam. 23.		1 Ch. 11.
30b.	הדי מנחלי נעש	32.	חורי מנחלי נעש
31.	אבי־עלבון הערבתי		אביאל הערבתי
	עזמות הברחֻמי	33.	עזמות הבחרומי
32.	אליחבא השעלבני		אליחבא השעלבני
	בני ישן . . .	34.	בני השם הגזוני
33.	יהונתן [בן] [33]שמה ההררי		יונתן בן שגא ההררי
	אחיאם בן שרר הארדי	35.	אחיאם בן שכר ההררי
34.	אליפלט בן אחסבי בן המעכתי		אליפל בן אור
		36.	חפר המכרתי
	אליעם בן אחיתפל הגלני		אחיה הפלני
35.	חצרו הכרמלי	37.	חצרו הכרמלי
	פערי הארבי		נערי בן־אֶזְבַּי:
36.	יגאל בן נתן מצבה	38.	יואל אחי נתן
	בני הגדי		מבחר בן הגרי
37.	צלק העמוני	39.	צלק העמוני
	נחרי הבארתי		נחרי הברתי
38.	עירא היתרי	40.	עירא היתרי
	גרב היתרי		גרב היתרי
39.	אוריה החתי	41a.	אוריה החתי

First come 'the Three,' Ishba'al, Eleazar son of Dodo, and Shammah (*vv.* 8–17), whose exploits are specially recorded, then two others, Abishai and Jehoiada (*vv.* 18–23), whose bravery did not place them on an equality with 'the Three,' but who ranked above 'the Thirty,' lastly 'the Thirty' (*vv.* 24–39).

8. ישב בשבת] LXX Ἰεβοσθε (i. e. איש־בשת, as 2, 8 etc.); Luc. Ἰεσβαλ (i. e. ישבעל); LXX 1 Ch. 11 Ἰεσεβαδα (prob. for Ἰεσεβαλα), Luc. Ἰεσσεβαλ[1]; 1 Ch. 27 (Nestle, p. 56) Σοβαλ, Luc. Ἰεσβοαμ. The original name was no doubt יִשְׁבַּעַל or אִשְׁבַּעַל (so We. Klo.), בעל being here altered into בשת (on 4, 2), with the ב accidentally repeated in MT., and in the other passages being otherwise obscured, but still existing uncorrected in some of the MSS. used by the LXX translators or revisers.

[1] Also Codd. 44, 74, 120, 134, 144, 236, 243 Ἰεσεβαλ; 56, 119, 121 Ἰσβαλ.

תחכמני] Read הַחַכְמֹנִי with We. Kp.: cf. 1 Ch. 27, 32.

השלשי] Explained to mean *knights* שָׁלִישִׁים (Ex. 14, 7. 1 Ki. 9, 22. 2 Ki. 10, 25 al.): but this leaves the gentile or patronymic ـــי unaccounted for. From the sequel, it is tolerably clear that we must read either (with 1 Ch. 11, 11 Kt.) ראש השלשים, or (with Lucian τῶν τριῶν both here and 1 Ch.) ראש הַשִּׁלִּשָׁה (so We.). The latter is probably better: Ishba'al is styled *Chief* of 'the Three.'

הוא עדינו העצנו] The words are meaningless. Read, with 1 Ch. 11, 11 and all moderns, הוּא עוֹרֵר אֶת־חֲנִיתוֹ he *raised aloft his spear:* cf. *v.* 18. But 'the LXX here does not support this reading; for ἐξήγειρε τὸ δόρυ αὐτοῦ, *v.* 18, shews that ἐσπάσατο τὴν ῥομφαίαν αὐτοῦ is derived from the LXX translation of *Chronicles*' (We.).

שמנה מאות] Ch. שלש־מאות. 'The text here is attested by all Versions [except Luc., who has ἐνακοσίους]; and is also more probable independently, as otherwise' Ishba'al 'would have no superiority over Abishai, *v.* 18' (Thenius).

9. בן־אחחי] No doubt an error for האחחי, as in 1 Ch. 11 and 27. In 1 Ch. 27 before דודי the words אלעזר בן appear to have accidentally fallen out.

עם דוד בחרפם בפלשתים] Read after Ch. הוא היה עם דוד בפס דמים ופלשתים: the mention of the *place*, as Th. remarks, is required by the following שם. That the text of Samuel is imperfect appears independently (1) from the construction of חרף with ב, which is not found elsewhere, and not substantiated by הרף ל 2 Ch. 32, 17; (2) by the omission of אשר (implied in MT.) before נאספו, which is suspicious in prose (on I 14, 21).

ויעלו] *were gone up*, i. e. had retreated: in 10b they *return*.

10. ישבו] More picturesque than שָׁבוּ: *ch.* 2, 28.

אך] Position as I 21, 5. Ex. 10, 17 al. אך הפעם.

11. הררי] Probably for הַהָרָרִי, as *v.* 33 and 1 Ch. 11, 34.

לַחַיָּה] to the *troop* or *band* (?). Read with Bochart, Kennicott, Ew. Th. Bö. We. Keil, Kp. לָחִיָּה *to Lehi* (Jud. 15, 9: comp. Luc. ἐπὶ σιαγόνα); and note the following שם.

11–12. ותהי שם . . . תשועה גדולה] In 1 Ch. 11, 13–14 these words (slightly varied) are referred to the exploit of *Eleazar*, the

words from 9[b] ויעלו to 11[a] לחיה (incl.) having been accidentally omitted. For עדשים *lentiles* Ch. has שעורים *barley*.

12. ויתיצב] 'and took his stand:' similarly I 17, 16.

13 Kt. שלשים] An evident error: read with Qri שְׁלֹשָׁה for שְׁלֹשִׁם. These 'three of the thirty chief' are not those just mentioned (Ishbaal, Eleazar, and Shammah), but three others, belonging to 'the Thirty' named *v.* 24 ff. (Keil). The 'Thirty' have not, however, yet been mentioned; so perhaps We. is right in treating *vv.* 13–17[a] as not standing here in their original connexion, and regarding 17[b] as the close of *vv.* 8–12.

אל קציר] cannot mean *in* or *during* harvest—for אל is not used thus of time. Luc. has *εἰς τὴν πέτραν*; and so Ch. עַל־הַצֻּר *to the rock*, which may be right. Otherwise קציר must be the corruption of some pr. n.: LXX (B) *εἰς Καδων*; A *Κασωαρ*; many MSS. *Κασωα*.

מערת עדלם] Explained in the next verse by המצודה *the hold*. Comp. on I 22, 2. With וירדו cf. 5, 17[b].

חית] the fem. of חַי I 18, 18 according to Nöldeke, *ZDMG.* 1886, 176. And so probably ψ. 68, 11.

בעמק רפאים] in 5, 18, 22 also the scene of a Philistine attack.

14. בית לחם] *in* or *at* Bethleḥem: p. 29 *note*.

17. יהוה] Read, with Lucian (*παρὰ Κυρίου*), Pesh. Targ. and Ch. מיהוה, in accordance with usage (e. g. I 26, 11).

. . . הדם] On the aposiopesis, cf. Ew. § 303[a].

בנפשותם] The ב is the *Beth pretii: at the cost* or *risk of* their lives: cf. 1 Ki. 2, 23.

18 Kt. השלשי] The sense requires that we should read, with Pesh. We. Grätz[1], and Berth. (on 1 Ch. 11, 20 f.) הַשְּׁלֹשִׁם *the Thirty*, with מִן־הַשְּׁלֹשִׁם in 19[a] (see 23[a]). Abishai was chief over 'the Thirty,' and more distinguished than 'the Thirty:' but he was not equal to 'the Three.' The sense of ולו שם בשלשה (similarly of Benaiah, in *v.* 22[b]) is uncertain. In spite of 1 Ch. 11, 21 (RV. *marg.*) it does not appear that a *second* triad of worthies, to which Abishai and

[1] In a note on the lists of David's heroes, *Gesch. der Juden*, i. (1874), pp. 419–428.

Benaiah might have belonged, is here really indicated; and yet, as it seems, the reference can scarcely be to 'the Three' (Ishbaal, Eleazar, Shammah): for it is expressly said of these two that they did not equal them. We. Berth. read with Pesh., 'had a name among the *Thirty:*' but Abishai and Benaiah appear to be described as ranking *above* the Thirty[1], besides which the number thirty is complete without them. In a choice of difficulties, the former is, perhaps, the less: Abishai and Benaiah had a name beside 'the Three,' though not fully equal to theirs.

19. הכי] הכי=*Is it that . . .?* 9, 1 (in a simple interrogation). Gen. 27, 36 (expressing surprise[2]). 29, 15. Job 6, 22 (expecting a negative answer)†: for כי, comp. on I 8, 9. Here, however, an *affirmative* answer is required, which does not seem to be compatible with the usage of הֲכִי (AV. RV. *interpolate* 'not'). The word does not stand in 1 Ch. 11, 21, or in the similarly worded sentence below, *v.* 23[a] (though there 1 Ch. 11, 25 has מן השלשים הֵנּוּ נִכְבָּד הוא); and can scarcely be right. It is easiest to suppose it a corruption of הֵנּוּ, preserved in 1 Ch. 11, 25. For the position of מן־השלשה, comp. on I 20, 8.

20. בן איש חיל] בן is not expressed in LXX. Read either איש חיל, or איש בן חיל (the sing. of אנשים בני חיל Jud. 18, 2: cf. איש גבור חיל Ru. 2, 1, איש נביא etc.).

רב־פעלים] The expression has a poetical tinge.

את שני אראל] Read את שני בְנֵי אריאל with LXX; and then ממואב (cf. above מקבצאל) for מואב.

21 Kt. אשר מראה] LXX ἄνδρα ὁρατὸν=Qri איש מראה. But, as We. remarks, איש מראה would mean a *handsome* man (Is. 53, 2: cf. Gen. 39, 6 etc.), not, like the German 'ein ansehnlicher Mann' (Th. Keil), a *considerable* or *large* man: so that the true reading is no doubt preserved in 1 Ch. 11, 23 איש מִדָּה (see on *ch.* 21, 20).

23. משמעתו] See on I 22, 14.

24. בית לחם] 1 Ch. 11, 26 מבית לחם rightly.

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[1] Cf. 1 Ch. 27, 6 הוא בניהו גבור השלשים ועל השלשים.

[2] '*Can it be that* he is called Jacob, and has hence supplanted me twice?'

25[a]. החרדי] LXX Ῥουδαῖος: prob. *of Ḥarod*, Jud. 7, 1.

25[b]. אליקא החרדי] Not in LXX. Omitted in 1 Ch. 11, and not recognized in 1 Ch. 27.

26. המלטי] From Beth-peleṭ, in the Negeb of Judah, Jos. 15, 27.

27[b]. מבני] סִבְּכַי (Ch.) is probably correct: so *ch.* 21, 18. BA have ἐκ τῶν υἱῶν (=MT.); but many MSS. Σαβουχαι, Luc. Σαβενι.

28. צלמון] LXX Ἐλλων, Luc. Ἀλιμαν: cf. Ch. עילי.

29. חלב] Probably חלד or חלדי (cf. Zech. 6, 10) is correct. In cod. B this name is omitted: Luc. has Ἀλλαν, other MSS. Ἐλα.

30[a]. בניהו פרעתני] LXX corruptly, מבנימן האפרתי. On Pir'athon, in Ephraim (near Shechem), cf. Jud. 12, 15.

30[b]–31[a]. Transposed in LXX to the end of the chapter (Γαδαβιηλ υἱὸς=בן אביאל נעש). The name אביאל is supported by Ch., as well as by Luc. here (Ταλσ-αβιης)[1]. Perhaps Klo. is right in conjecturing the בן in עלבון to be a corruption of בית, and in restoring אביאל בֵּית־הָעֲרָבָתִי Abiel of Beth-'arabah (Jos. 15, 6. 61; called 'Arabah *ib.* 18, 18), in the wilderness of Judah.

31[b]. הברחמי] Ch. הבחרומי. Prob. הַבַּחֲרֻמִי *of Baḥurim* is meant.

32[b]–33[a]. If 32[b] be compared with 1 Ch. 11, 34, it will become evident (as shewn in the Table) that יהונתן belongs to *v.* 33[a], that ישן corresponds to השם, and that the gentile name has fallen out after it in the text of Samuel. Either בני ישן and בני השם are both corruptions of one and the same name, now lost, or, as Luc. has here Ἰεσσαι ὁ Γουνν[2], and in Ch. Εἰρασαι ὁ Γουνι, it may be supposed with some plausibility that בני (in both texts) has arisen by dittography from the preceding שעלבני. The name *Gizon* is not otherwise known: Lucian's ὁ Γουνι(υ) points to הַגּוּנִי, which, as Klo. observes, was the name of a Naphtalite family (Nu. 26, 48). Read, then, in 32[b] יָשֵׁן הַגּוּנִי. The name in 33[a] will now be יהונתן בן שמה הרורי: Ch. has שנא for שמה, but Luc. there has Σαμαια, and here LXX and MT. agree: שמה has thus the presumption of being correct. The Jonathan mentioned was a son of 'Shammah the Hararite' of *v.* 11.

[1] Twelve Codd. have also actually Ἀβιηλ, eleven others Ἀριηλ.

[2] Twenty-one other Codd. Βασαι ὁ Γωννι (Γωνι, Γουνι).

34[a]. אליפלט בן־אחסבי בן־המעכתי = 1 Ch. 11, 35[b]–36[a] אליפל בן חפר המכרתי : אור. בן־המעכתי is the gentile adj. of מעכה (*ch.* 10, 6. 8) or בית־מעכה (20, 14. 15. 1 Ki. 15, 20. 2 Ki. 15, 29), as 2 Ki. 25, 23 (=Jer. 40, 8). אור חפר=אחסבי (Ch.) are probably both corruptions of the name of Eliphelet's father: אחסבי is a suspicious form.

34[b]. אליעם בן־אחיתפל הגלני] Evidently mutilated in 1 Ch. 11, 36[b] אחיה הפלני : אחיתפל הגילני is mentioned in 15, 12.

35[b]. פעירי הארבי] LXX corruptly τοῦ Οὐραιοέρχει. ὁ ἔρχει here would point to הָאַרְבִּי (Klo.): cf. Jos. 16, 2; and חושי הארכי. A place אָרָב in the Negeb of Judah is, however, named Jos. 15, 52. Some twenty MSS. have τοῦ Οὐραι (Οὐρε) υἱὸς τοῦ Ἀσβι: cf. Ch.

36[a]. מצבה] Attested substantially by LXX ἀπὸ τῆς δυνάμεως (as though מִצָּבָא). צבה as 8, 3. If this be original, מבחר (which corresponds in position in Ch.) will be a corruption of it, and בְּנֵי הַגָּדִי here will deserve the preference above בן־הגרי in Ch.[1]

38. היתרי] A family of Qiryath-ye'arim, 1 Ch. 2, 53,—unless indeed we should read הַיַּתִּרִי (Th. Klo.: LXX ὁ Αἰθειραῖος) *of Yattir* (I 30, 27), in the hill-country of Judah, Jos. 15, 48. 21, 14.

39. כֹּל שלשים ושבעה:] '(The) whole, thirty-seven.' הַכֹּל would be better (2 Ki. 24, 16. 25, 17. Ezr. 2, 42. 8, 35[b]. 2 Ch. 28, 6); but cf. Nu. 13, 2: כֹּל נשיא בהם. 1 Ch. 11, 41[b]–47 adds sixteen other names.—How is the number thirty-seven to be computed? With the omission of Eliqa in *v.* 25, the names *vv.* 24–39 amount, as they should do, to *thirty:* there are in addition the 'Three' *vv.* 8–12. 17[b], and Abishai and Benaiah, *vv.* 18–23: the whole=thirty-five. It seems that either two names have fallen out after *v.* 23[2], or the number, being originally correct (thirty-five), has been altered to agree with a corrupt text[3].

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[1] Thirteen Codd., however, Μαβααν (al. Μαβλαν, Μααβαν, Μανααν, etc.) υἱὸς Ἀγαρι(ν, μ).

[2] If so, one may have been 'Amasai, who is called 1 Ch. 12, 18 ראש השלשים (like Abishai here, *v.* 18): Grätz, p. 426.

[3] If with Keil we retain *v.* 25[b] and read *three* names in *v.* 34, we obtain thirty-*two* names for *vv.* 24–39; it seems scarcely likely that *thirty* should have been used here as a round number.

(*f*) **24.** *David's Census of the People.*

Ch. **24** = 1 Ch. 21, 1–27.

24, 1. The narrative is evidently the sequel of 21, 1–14 (comp. especially the opening words ויסף אף י״י וג׳ with the representation implied in 21, 1. 14[b]), with which also it has linguistically points of contact: cf. *v.* 25[b] with 21, 14[b] (ויעתר אלהים לארץ).

ויסת] *moved, incited.* The meaning of the word may be illustrated from Jos. 15, 8. I 26, 19. 1 Ki. 21, 25 (of Jezebel influencing or inciting Ahab): Job 2, 3.

לאמר לך מנה] 1 Ch. 21, 1[b], accommodating to the later historiographical style (which is apt to state the fact, instead of narrating the words), למנות. Cf. *ib.* 17, 25 as compared with *ch.* 7, 27; and Ew. § 338[a].

2. אל יואב שר החיל אשר אתו] For שר read with Ch. וְאֶל־שָׂרֵי 'to Joab *and to the captains of* the force, that were with him;' with which *v.* 4 agrees: Joab's natural title would be not שר החיל אשר אתו but שר צבאו (or שר הצבא אשר לו).

שוט] Rare in prose: but see Nu. 11, 8: also Job 1, 7.

3. ויוסף] וְ is used sometimes in Heb. (like *et* in Latin) to subjoin an empassioned question or exclamation: cf. *ch.* 18, 11. Nu. 12, 14. 20, 3. 2 Ki. 1, 10. 7, 13. 19. Comp. *Tenses,* § 119 γ *note.*

כהם וכהם מאה פעמים] Cf. Dt. 1, 11.

ועיני . . . ראות] The same idiomatic usage as תעיניך ראות Dt. 28, 32. 1 Ki. 1, 48. Jer. 20, 4 (a circumstantial clause).

. . . ואדני המלך למה] On the position of the subj., see on I 20, 8.

4. לפני המלך] 'Vulg. Pesh. [and Lucian *ἐκ προσώπου*] מפני המלך [rather, מִלִּפְנֵי המלך]: for according to MT. David himself would have gone forth as well' (Bö.). לפני = before (*ch.* 5, 24): מלפני = *from* before (Gen. 41, 46 ויצא יוסף מלפני פרעה; 2 Ki. 5, 27).

5. ויחנו בערוער ימין העיר וג׳] 'Read וַיָּחֹלּוּ מֵערוער וִמִן העיר וג׳ in agreement with Dt. 2, 36. 3, 12. 16. 4, 48. Jos. 12, 2. 13, 9. 16. 2 Ki. 10, 33. The starting-point must here be named, from which they *began* to number the people. As such, the southern border (Nu. 22, 36) was the most natural, as it lay nearest to Jerusalem' (We.). This acute and felicitous conjecture was found afterwards

to be confirmed by the same four MSS. of Holmes, 19, 82, 93, 108 —i. e. Lucian's recension[1]—which had so remarkably supported the emendations in 13, 34. 39. 15, 23. In the passages referred to, 'the city that is in the midst of the torrent (or torrent-valley)' is repeatedly named side by side with 'Aro'er.

הגד] In MT. this word is out of construction: הנחל הגד cannot be rendered 'the torrent of Gad,' and the case is not one in which apposition would be admissible[2]. With the text as emended, הגד will be construed as an accus. of direction, 'And they began from 'Aro'er and from the city that is in the midst of the torrent-valley, towards Gad and *on* unto Ja'zer.' Cf. *v.* 6[a] 'And they came to Gil'ad, *and on unto* the land,' etc.

6. ארץ תחתים חרשי] Evidently corrupt. For תחתים Hitzig (*Gesch. d. Volkes Isr.* p. 29) suggested הַחִתִּים; and for חרשי Th. suggested קֶדֶשִׁי or קָדֶשָׁה,—both strikingly confirmed subsequently by Lucian's recension (*εἰς γῆν Χετταιιμ Καδης*): 'to the land of *the Hittites, towards Qedesh.*' The Qedesh or Qadesh—in which case the word would be more correctly vocalized קָדֶשָׁה—meant, is the city of that name on the Orontes, the capital of the empire of the Ḥittites; and the expression is used to designate the Northern limit of Israel: cf. elsewhere עד לבוא חָמָת and מלבוא חמת (Jos. 13, 5. Am. 6, 14. 2 Ki. 14, 25 al.)[3].

ויבאו דנה יען וסביב אל צידון] No place *Dan of Ya'an* is known. LXX *καὶ παρεγένοντο εἰς Δαν Εἰδαν καὶ Οὐδαν, καὶ ἐκύκλωσαν εἰς Σιδῶνα*: Luc. *καὶ ἔρχονται ἕως Δαν, καὶ ἐκύκλωσαν τὴν Σιδῶνα τὴν μεγάλην.* As We. remarks, what the sense requires is וּמִדָּן סָבְבוּ אל צידון: and from the text of LXX, corrupt as the proper names in it are, it at

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[1] *Καὶ διέβησαν τὸν Ἰορδάνην καὶ ἤρξαντο ἀπὸ Ἀροηρ καὶ ἀπὸ τῆς πόλεως τῆς ἐν μέσῳ τοῦ χειμάρρου κ.τ.λ.*

[2] The *extreme* cases of (apparent) apposition, cited *Tenses*, § 190, cannot all be original.

[3] A more obvious emendation would be תחת ים קדש 'below the sea of Qedesh'—viz. Qedesh of Naftali, Jud. 4, 9—i. e. the waters of Merom. But, as Keil rightly points out, *below* in the geographical sense—except in the sense of *at the foot of* a mountain, Dt. 3, 17. 4, 11 al.—is מתחת ל not תחת alone: Gen. 35, 8. I 7, 11. 1 Ki. 4, 12.

least appears that the translators found דן *twice*, and had a verb in place of וסביב. Read accordingly ויבאו דָן וּמִדָּן סָבְבוּ אל צידון. Klo. emends differently: . . . ויבאו דָּנָה וְעִיּוֹן וַיָּסֹבּוּ: for עיון see 1 Ki. 15, 20. 2 Ki. 15, 29.

7. מבצר צר] So Jos. 19, 29.

9. ותהי] See on I 17, 21.

10. אחרי כן ספר את־העם] Read אחרי ספר את העם (cf. LXX *μετὰ τὸ ἀριθμῆσαι*): construction as I 5, 9. אחרי כן must have been written in error by a scribe who did not notice the sentence that was following.—העבר as 12, 13.

11. חֹזֵה דוד] The ־ in *st. c.* is most anomalous: according to Ew. § 213[e] *note* merely an error for חֹזֵה. Comp. *ch.* 15, 37 רֵעֶה.

12. נטל עליך] do I *lift up* (LXX *αἴρω*) upon thee. Ch. נְטָה. Th. compares Lam. 3, 28.

13. התבוא] The *fem.*, the subject being conceived *collectively:* see on I 4, 15.

שבע] LXX here, and Chronicles שָׁלוֹשׁ—probably the original number: notice the *three* months and the *three* days following.

והוא רדפך] The words form a circumstantial clause, as *v.* 3; though the *sing.* immediately following צריך is against our grammatical taste. But cf. the sing. in Dt. 28, 48 after the pl. איביך: the cases are too numerous in the OT. for us to escape the conclusion that the Hebrew was able to pass from picturing a group as a multitude of individuals to picturing it as a unity (or *vice versa*) with greater ease than we can do. Ch. וחרב רדפיך, which We. prefers.

14. נפלה] 'very unjustly changed by LXX and Chron. into the singular' (We.).

15. LXX has: *καὶ ἐξελέξατο Δανειδ ἑαυτῷ τὸν θάνατον· καὶ ἡμεραὶ θερισμοῦ πυρῶν,* [*καὶ ἔδωκεν Κύριος ἐν Ἰσραηλ θάνατον ἀπὸ πρωΐθεν ἕως ὥρας ἀρίστου·*] *καὶ ἤρξατο ἡ θραῦσις ἐν τῷ λαῷ,* [*καὶ ἀπέθανεν, κ.τ.λ.*] The bracketed words in the middle agree with MT. The unbracketed words = ויבחר לו דוד את־הדבר והימים ימי קציר חטים והמגפה הֵחֵלָּה בעם, the circumstantiality and tragic force of which (70,000 dying, though the plague had only *begun*) constitute (see

We.) a presumption in favour of their originality, as against the more colourless and ordinary narrative in MT. (to מועד). The meaning of עד עת מועד in MT. is altogether uncertain. *To the appointed time* cannot be right, for it appears from *v.* 16 that the plague was stopped *before* the three days had terminated. Targ. paraphrases the words מהבקר ועד עת מועד by 'from the time when the daily burnt offering was killed until it was offered;' and so Rashi and Kimchi: another Jewish explanation is 'until midday' (cf. LXX *ἕως ὥρας ἀρίστου*; Pesh. 'till the sixth hour'). But neither of these explanations has any basis in usage; and for the former sense a different expression is employed (1 Ki. 18, 29. 36 al.).

וימת] The sing. as I 1, 2. Nevertheless it is possible that originally the Hif'il וַיָּמֶת was intended.

16. המלאך] The order verb, object, subject is unusual, and where it is employed has the effect of emphasizing the subject at the end (*Tenses*, § 208. 4). Here there is no apparent reason why the ordinary order וישלח המלאך ידו should not have been used. We. thinks the unusual position of המלאך an indication that it was not originally part of the text, but was introduced afterwards as an 'Explicitum' (see p. lxii f.), and (as a corollary of this) that it was mentioned in some preceding part of the narrative (which must now, accordingly, be defective), and was the subject of וַיָּמֶת *v.* 15[1].

ירושלם] *towards* Jerusalem: cf. Is. 10, 32.—אל = על.

רב] To be joined with what follows, though not closely with עתה: 'It is enough: now relax thy hand[2].'

עם] as I 10, 2.

האורנה Kt.] *v.* 18 Kt. אַרְנִיָּה, *vv.* 20. 22–24 אָרוֹנָה: Ch. uni-

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[1] Against Movers' proposal (adopted in the Speaker's Comm. on Ch. p. 200) to read for ידו (after Ch. האלהים) יהוה, it was already rightly objected by Th. that this text would represent Jehovah as repenting *directly after* sending the angel.

[2] The accentuation is not opposed to this rendering: the position of the *Zaqef* is regulated by the *speech*, the words introducing it being treated as subordinate. Cf. Gen. 19, 2; and see Wickes, *Hebrew Prose Accents* (1887), p. 35 f.

formly אָרְנָן: LXX in both texts Ὀρνα. The ה in this verse is improbable in itself, and not otherwise attested: perhaps Bö. may be right in attaching it to the preceding word, and reading עם אֹרְנָה אורנה (cf. on I 23, 15). The choice between the other forms is difficult. The Qri in Samuel is everywhere אֲרַוְנָה, which Bertheau (on Ch.) and Keil prefer, supposing that just on account of its un-Hebraic form it may represent a genuine ancient tradition.

17. העויתי] as 7, 14. 19, 20: cf. p. 135 *foot-note*. Observe the emphatic אנכי; and ואלה הצאן placed before מה עשו for the purpose of setting it in strong contrast to אנכי.

18. עלה] i.e. to the higher ground on which the threshing-floor was: so *v.* 19 ויעל.

20. וישקף] *looked out* or *forth*, viz. from the גרן or the enclosure surrounding it. It is the word used of *looking out* through a window, *ch.* 6, 16 al., from heaven, ψ. 14, 2 al.: somewhat more generally Gen. 18, 16. 19, 28.

עברים עליו] So 2 Ki. 4, 9; על=*by*, as in נִצָּב על Gen. 18, 2, cf. the correlative מעל *ib.* 3 אל־נא תעבר מעל עבדך.

אפיו ארצה] Elsewhere always either אפים ארצה (the more usual phrase) or על אפיו ארצה (14, 4. 33).

21. וחעצר וג׳] *v.* 25. Nu. 17, 13. 15. 25, 8 (=ψ. 106, 30).

מעל] Cf. I 6, 5. 20.

22. כלי הבקר] i.e. the wooden yoke, comp. 1 Ki. 19, 21.

23. הכל וג׳] 'the whole doth Araunah, O king, give unto the king,'—the words being the continuation of the speech in *v.* 22. But it is not in accordance with general Hebrew custom for a person, in ordinary conversation, to introduce his own name in the 3rd person: Bö. conjectured that עבד ארני had fallen out after ארונה. We., on the basis of Bö.'s suggestion, conjectures with still greater plausibility that עבד has fallen out, and that ארונה is a *corruption* of אדוני. Read therefore הכל נתן עֶבֶד אֲדוֹנִי המלך למלך 'the whole doth *the servant of my lord the king* give unto the king:' the courtly form of expression is quite natural under the circumstances. That the speech of Ornan is continued in 23[a] might have been understood from 24[b], which in agreement with Hebrew

custom restates the substance of the speech in a final sentence marked by a fresh ויאמר' (We.).

נתן] It is only meant by Ornan as an offer, which is not accepted, *v.* 24. But there is no occasion with We. to point on this account נִתֵּן : נָתַן, implying that the gift is (in intention) completed, is more courteous: cf. Gen. 23, 11 נתתי.

24. מאותך] For מֵאִתְּךָ, as אוֹתָם Jos. 10, 25; אוֹתִי *ib.* 14, 12: often in 1 Ki. 20—2 Ki. 8 (as 1 Ki. 20, 25. 22, 7. 8. 24), and especially in Jer. and Ez. (as Jer. 1, 16. 2, 35. 4, 12: Ez. 2, 1. 6. 3, 22. 24. 27). Comp. on *ch.* 13, 14.

עלות חנם] Cf. 1 Ki. 2, 31 רמי חנם.

שקלים חמשים] The order is unusual, and generally late: Neh. 5, 15. 2 Ch. 3, 9.

ADDITIONS AND CORRECTIONS.

I 1, 5. It is possible that אפים is not expressed in the Targ., בחיר being an explanation of אחה: see II 7, 23 where עם אחר=עמא חר בחיר.

1, 6. כעס, line 6: Nu. 11, 15 is accidentally omitted.

הרעמה] 'Elsewhere in Heb. always *to thunder:* in Qal of the sea roaring [ψ. 96, 11 (=1 Ch. 16, 32). 98, 7 †]. Only Ez. 27, 35 is it found in another sense רעמו פנים A. V. "they shall be troubled in countenance," but LXX *ἐδάκρυσε τὸ πρόσωπον αὐτῶν* (as though דָּמְעוּ [so Cornill]). Chald. *murmur*, but rather of loud expressions of dissatisfaction [as Ex. 16, 2 ואתרעמו = Heb. וילונו; 16, 7-9 תורעמה=תלונות],' Dr. Weir. In Syriac the root (besides meaning *to thunder*) expresses the idea of (*loud*) *complaint:* Col. 3, 13 ܪܥܡܐ = *μομφή*; Ephr. ii. 275 A ܪܥܡܐ ܕܩܠܐ ܕܥܡܐ ܠܐ ܗܘܝ; 408 A ܪܥܡܐ ܕܚܛܝܐ ܠܐ ܡܬܚܙܝ ܒܗ ܡܢ ܫܘܠܛܢܐ; *Acta Pelagiae* (Gildemeister), p. 5, 4 ܩܠܐ ܕܥܡܐ ܕܒܟܝܐ; Zingerle, *Ephraemi sermones duo* (1868), i. 306 virgins ܡܢ ܚܝܢ ܕܥܡܐ; *ib.* 264 a house ܕܒܟܝܐ ܕܩܠܐ ܕܥܡܐ *resounding* with the sound of weepings.

1, 8. לָמָה] 'This punctuation is found only here. Ew. [§ 243ᵇ] ascribes it to the threefold repetition,' Dr. Weir. Comp. the cases in which מָה stands unusually for מַה (Stade, § 173 cᵃ), and for the tone *Mil'el* the anomalous לָמָה Job 7, 20.

1, 15. Dr. Weir agrees in preferring קשת יום, remarking that 'קשת רוח must mean not of a *sorrowful*, but of a *hardened* spirit: comp. קָשָׁה ערף, קָשָׁה פנים, קָשָׁה לב.'

2, 13. The 'three-pronged fork' receives apt illustration from the *αἰματίον ὀβελὸς τριπώλιος* mentioned in a sacrificial Calendar from Kos, published by Mr. E. L. Hicks, in the *Journal of Hellenic Studies* (IX. 1882, pp. 327, 335, l. 52), and the *τριώβολον*, which according to Eustathius on Il. i. 463 (cited *ib.*) was preferred by the Greeks as a sacrificial implement to the *πεμπώβολον*. (The verb *καρπόω* in the same Inscription in the sense of *to offer* or *burn upon the altar* illustrates the use of *κάρπωσις* and compounds by the LXX: *ib.*, p. 336.)

2, 29. מעון] Dr. Weir: 'Is it מְעוֹן? cf. 3, 14.' But this is weak, and superfluous, after the forcible figure תבעטו.

4, 18, line 3. See, however, Job 15, 23. Zech. 4, 12. In Jer. 41, 9 for ביד גדליהו הוא, בור גדול הוא is clearly to be read with LXX.

4, 20, line 2: for 17, 15 read 17, 57.

5, 3. לפניו, line 8: Jer. 41, 3 is an uncertain instance, as LXX do not recognize the words את גדליהו. It is easy, however, to find other examples, though

they are exceptional and do not belong to the best style: Lev. 6, 8. Nu. 32, 33. Jos. 1, 2[b] (omitted in LXX). Jud. 21, 7. 1 Ch. 4, 42. But it is not improbable that in some of the instances the 'explicit' subst. is a gloss.

P. 42 *foot-note*, line 3: for Hos. 7, 6 read Hos. 2, 8.

6, 3. On the אשם see also Stade, *Gesch. des V. Isr.* ii. 255 f.

6, 11. Some few of the instances that occur might be explained as due to the composite character of the narrative (so Nu. 13, 26[b]); but this does not appear to be the case in most: and it must be recognized as a peculiarity of Hebrew style, when two subjects (or objects) have to be combined in one clause, for the clause containing one of the subjects (or objects) to be completed, the other being attached subsequently. See *a*. Gen. 2, 9[b]. 41, 27[a]. Nu. 16, 2[a]. 18[b]. 27[b]. Jud. 6, 5[a] כי הם ומקניהם יעלו ואהליהם: *b*. Gen. 1, 16[b]. 12, 17 וינגע י״י את פרעה נגעים גדלים ואת ביתו. 43, 18. Jud. 21, 10[b]. 1 Ki. 5, 9. Jer. 27, 7[a]: *c*. (analogous examples with prepositions) Gen. 28, 14[b]. Ex. 34, 27[b] כרתי אתך ברית ואת ישראל. Dt. 7, 14[b]. 28, 54[a] האיש הרך בך והענג מאד. 56[a]. Jer. 25, 12 MT. 40, 9[a]. The word attached cannot, in all such cases, be treated (Ew. § 339[a]) as subordinate.

P. 58, lines 6, 7, read '3 sing. fem. perf. Qal,' and '3 sing. masc. perf. Nif.' The forms which *ought* to be used have been put accidentally for those which (as pointed) *are* used.

11, 11, line 5: בני אדם occurs once, ψ. 137, 7.

13, 7. ועברים] We.'s objections against עִבְרִים are well founded. The word does not express '*some of the* Hebrews;' and as *v*. 7 carries on the thought of *v*. 6, there is no ground for the *repetition* of the subj. עברים, and its emphatic position before the verb: a verb co-ordinate with ויתחבאו *v*. 6 is what would be expected. For ועברים עברו את־הירדן he conjectures, accordingly, with but slight changes, וְעָבְרוּ מַעְבְּרוֹת הַיַּרְדֵּן 'and they *passed over the fords of* Jordan.' This is a decided improvement, except that ויעברו would be better than ועברו.

14, 43. הנני אמות] AV. RV. 'And lo, I must die.' But this rendering neglects the suffix in הנני; and the words, as it seems, can only express the sense, 'Here I am; I will die' (so Kp. Klo.),—Jonathan thus not complaining of the fate to which he has involuntarily rendered himself liable, but declaring his willingness to accept it. For הנני as an expression of resignation, cf. 12, 3. II 15, 26; also Gen. 44, 16. 50, 18. טעם טעמתי will then have the force of 'I *certainly* tasted . . .'

17, 1. אפס דמים. Cod. B Ἐφερμεμ, which Lagarde[1] regards as a corruption of σεφερμαειμ (σαφερμαιμ, σαφαρμειν, etc.) read by a group of other MSS. (above, p. lxxviii)[2]. This Lagarde further supposes to represent the original reading here, viz. ספר מים (in the sense of ܣܦܪ ܡܝܐ *edge* or *brink of water*). The name אפס דמים is no doubt strange; but such a pronounced Aramaism

[1] *Uebersicht über die im Aram. Arab. u. Hebr. übliche Bildung der Nomina* (1889), p. 76.

[2] Two or three also σαφαισμαιμ, σαφεσμαμ: Pesh. '*Ophars'min*.

as סטר (in this sense) would be, is incredible as an appellative, and hardly probable even in a proper name.

20, 19. וטלשת חרר] The combination of *different* tenses (necessitated here by Hebrew idiom, which would not use naturally וּתְשַׁלֵּשׁ) is illustrated from the cognate languages by Lagarde, *Uebersicht*, p. 212.

21, 5. The position of יש *after* לחם קדש is partly for variety (after the preceding clause with אין), partly for emphasis: comp. Is. 43, 8, and אין similarly, Lev. 26, 37. Mic. 7, 2. Pr. 17, 16. 25, 14 (cf. Gen. 2, 5. Is. 37, 3 al.).

21, 6. In illustration of this passage, see W. R. Smith, *The Religion of the Semites* (1889), p. 436. Prof. Smith, adopting rightly Dr. Weir's view of כחטל שלשם, supposes David to speak as follows: 'Nay, but women are forbidden to us, as has always been my rule when I go on an expedition, so that the gear (clothes, arms, etc.) of the young men is holy, even when it is a common (not a sacred) journey; how much more so, when [Pr. 21, 27] to-day they will be consecrated, gear and all,'—a distinction being drawn between ordinary expeditions and campaigns opened by consecration of the warriors (cf. Jer. 6, 4), and David hinting that his present excursion is of the latter kind. This interpretation, if it may be assumed that the text is sound, is decidedly plausible; it has an advantage over the view of Ew. (iii. 83), We. (p. 122 *n.*) in explaining satisfactorily כח' ש', and over the common view in expressing besides a real argument *a minori ad maius*, such as ואף implies.

21, 7. On corruption from the faulty repetition of a letter, see also Altschüller in the *ZATW.* 1886, pp. 211–213.

22, 1. Of עֲדֻלָּם a plausible etymology has been proposed at last by Lagarde, *Uebersicht*, p. 54, from عَدَلَ *to turn aside* (ψ. 119, 157; Lane, p. 1973), with the ם found frequently in pr. names (בלעם, מרים, etc.)—whether as a formative affix (Ol. § 216[a]; Stade, § 293), or as a relic of a *Tamwim* (Lagarde, *ib.* p. 20), so that the word would signify originally *a retreat*. It is not an objection to this derivation that עדל is not a root known to be in use in Hebrew: for Heb. proper names have preserved in many cases roots that otherwise (so far as we are aware) fell into disuse. It is strange how such an etymology as 'justice of the people' could have obtained currency.

22, 3, line 5: read נֹאֶה.

25, 15 *foot-note*. Add W. R. Smith in the *Journal of Philology*, xvi. p. 72 f. It is doubtful whether an *inf. cstr. Hif.* in *hi-* is original. If the instances be examined individually, it will appear that in most a *perfect* is admissible syntactically, while in the few which remain it may be questioned whether the Massoretic tradition has preserved the genuine pronunciation.

30, 24. Add Ez. 42, 11 *end*–12 (beginning *v.* 12 with וכמתחיהם, as Keil, Smend), as the text stands, though the extraordinary style of this passage shews that in point of fact i corrupt.

II 6, 10. The view that ארם is here the name of a divinity is certainly more probable than not: cf. W. R. Smith, *The Religion of the Semites*, p. 43.

8, 18, p. 220. Baudissin, *Die Gesch. des ATlichen Priesterthums* (1889),

p. 191 f., sees rightly that כהן cannot here retain exceptionally a sense which it has otherwise lost in Hebrew, but agrees with Movers[1] in thinking (on the ground that the 'priests' have been already named in *v.* 17) that it may have been an honorary title conferred upon kings' sons or high officers of state, and perhaps adopted (as Movers supposes, together with the rest of David's court establishment) from the Phoenicians, among whom members of the royal family often filled priestly offices. This was no doubt the case, as the Inscription of Tabnith (p. xxvi) sufficiently shews: but the difficulty remains that in Phoenicia (so far as appears) these members of the royal house *were* priests, so that the title—especially as it was *significant* in Hebrew—being borrowed directly from them, would naturally be applied only to persons who were priests likewise. Movers (p. 542 ff.) quotes passages from Strabo and Justin proving that priests in certain countries ranked *next* to the king[2]; but does not shew that persons so ranking were styled 'priests,' unless they were priests actually. In 20, 26, however, Baudissin admits that וגם shews that Ira was 'priest' in the same sense as Zadoq and Abiathar in *v.* 25[3]; but thinks that (perhaps) 'Jattirite' should be read for 'Ithrite' (see note), in which case Ira might be of the tribe of Levi, for Jattir is described in the Priests' Code (Jos. 21, 14) as a priestly city, which may mean that in old times it was the seat of a sanctuary which was served by members of that tribe.

12, 31. In support of Hoffmann's view of this passage, it may be observed that Mesha' in his Inscription, l. 25 f. (p. lxxxviii), speaks of having employed Israelite prisoners upon excavations near Dîbon.

13, 20. On Diminutives, comp. also Lagarde, *Uebersicht*, pp. 85–87.

13, 34. The first חרונים, though codd. BA have *ὄπισθεν αὐτοῦ*, is supported by Lucian, who has for it (*τὴν ὁδὸν*) *τὴν Σωραιμ* [*Σωραιμ* as in clause *b*] and the Old Latin (per viam) *corā* ['coram' also in clause *b*], as well as by codd. 44, 74, 92, 98, 106, 120, 123, 134, 144, 242, 243, which prefix *τῇ Ωραμ* (236 *τοῦ Ωραμ*; 52 *τῇ Ορραμ*; 64, 119, 244 *τῇ Ωραν*) to *ὄπισθεν αὐτοῦ* [all reading correspondingly in *b*], and thus recognize the genuine text, by the side of the corruption, as a doublet.

P. 236, *note* 1. The order is that which prevails in Aramaic, Ezr. 4, 8, etc.

14, 16. In 1 Ch. 14, 7 *βααλιαδα* is read also by codd. 52, 55, 64, 119, 121, 158: *βαλλιαδα* by cod. A, XI, 93; *βαλιαδα* by 44, 71, 74, 106, 120, 134, 144; *βααλιδα* by 56; *βαλαδα* by 243.

P. 266, *note* 1. Or, to speak more accurately, is found so rarely as, in a verb of common occurrence, to be highly improbable: see Ez. 14, 8 (Baer); 21, 21; Job 4, 20; and comp. Nöldeke, *ZDMG.* 1883, p. 530.

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[1] *Die Phönizier*, ii. 1 (1849), p. 548.

[2] Strabo xi. 4. 7 (p. 503), xii. 2. 3 (p. 535), of Temples in Albania and Cappadocia, the priests of which are described as so ranking; Justin xviii. 4.

[3] So also Dillmann, *Ex.-Lev.*, p. 460.

INDEX.